

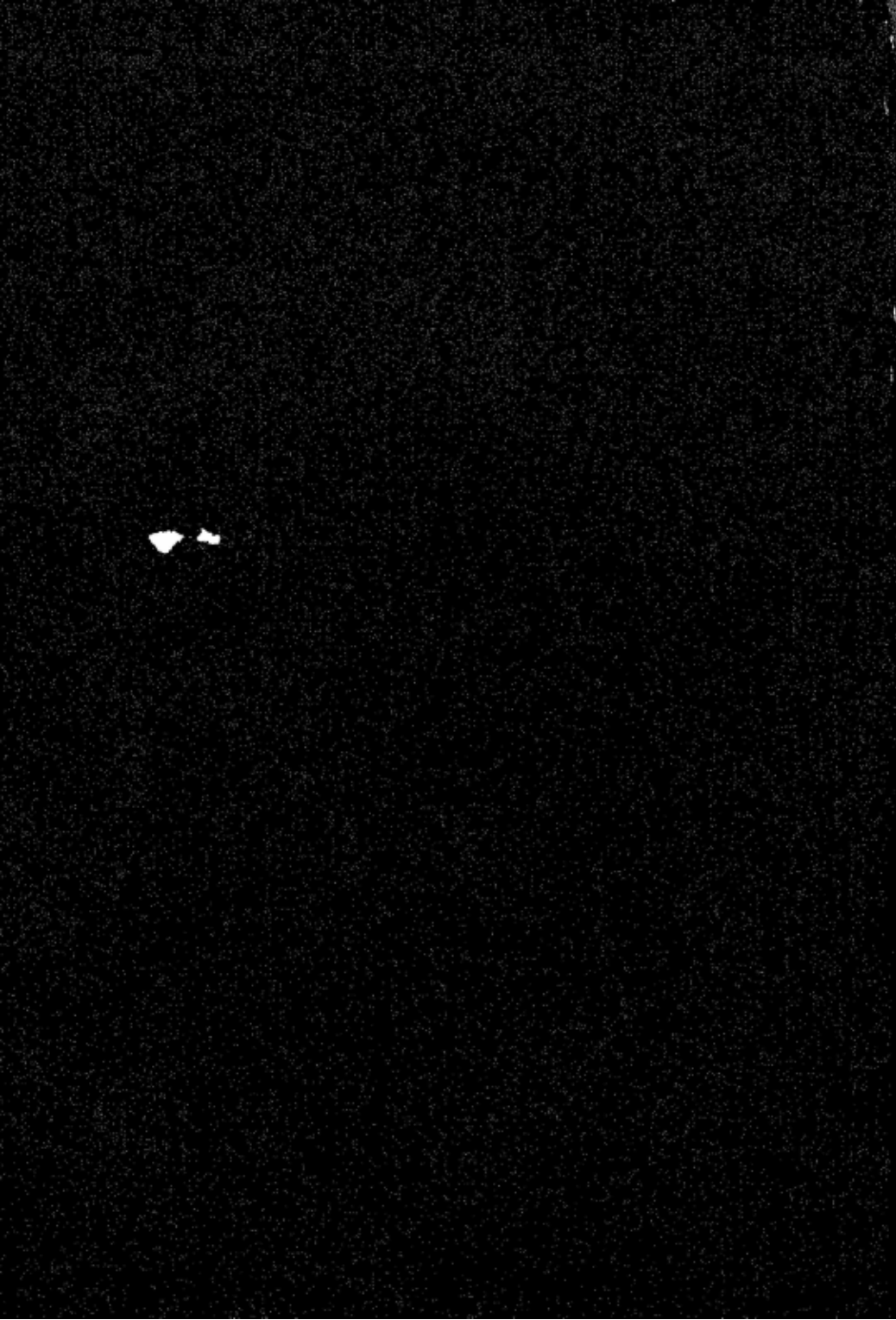
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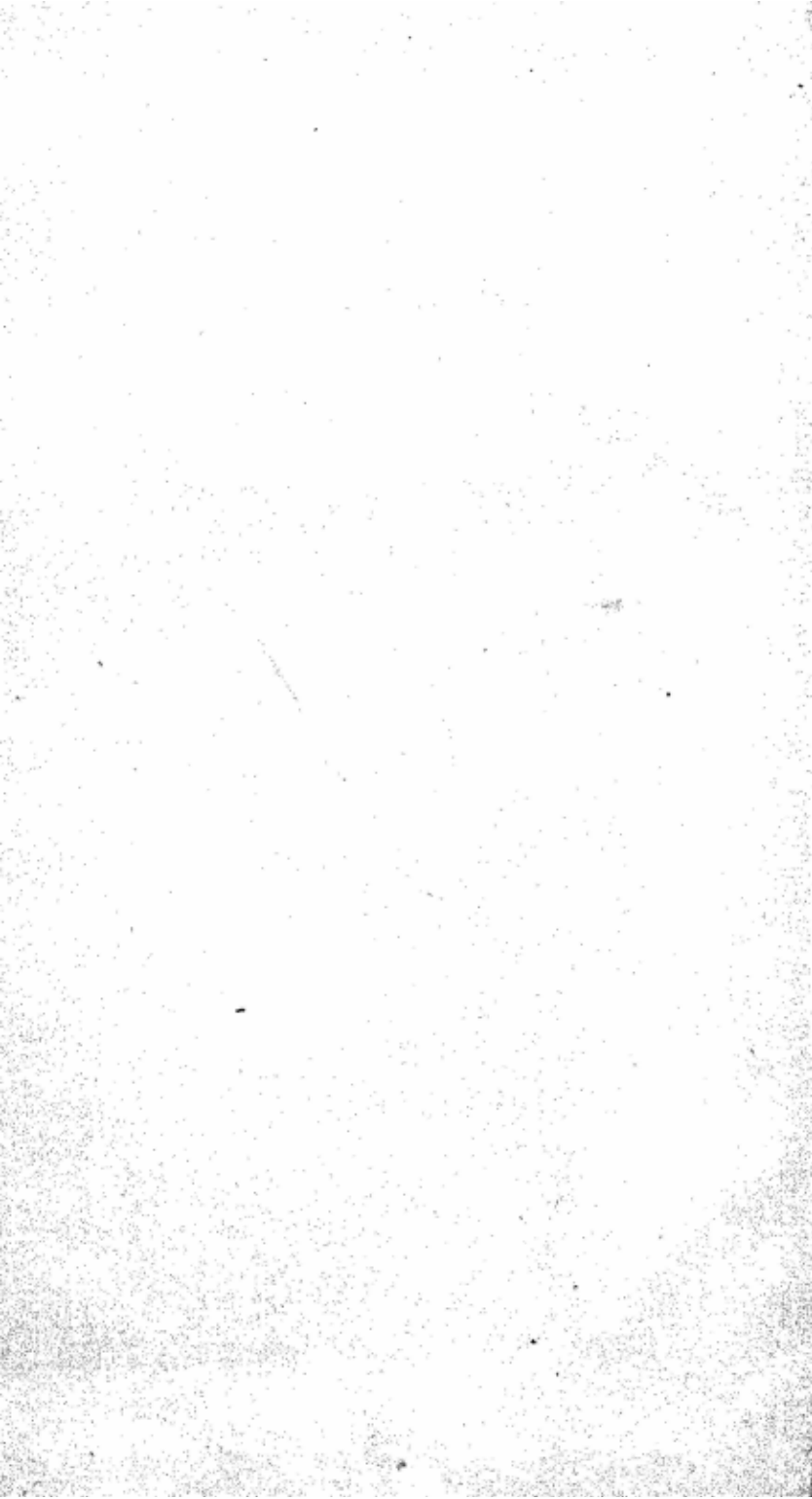
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JINÂLAÑKÂRA







# JINÂLÂŦKÂRA

A. No  
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OR

## "EMBELLISHMENTS OF BUDDHA"

BY

BUDDHARAKKHITA

9233



EDITED, WITH INTRODUCTION, NOTES, AND TRANSLATION

BY

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## INTRODUCTION

A HIGH antiquity is accorded to the *Jindānikāra*. The postscript to the text ascribes the authorship to Buddhārakkhita, who is stated to have been born in Ceylon of a distinguished family in the 117th year of the *nirvāṇa* of Buddha, *i.e.*, in B.C. 426. His birthplace was Rohana, and it appears that he was the head of a congregation of priests in Colīkatambaratṭha (afterwards Tambamanī), the maritime western division of Ceylon, where the Coḷas of the Coromandel coast originally settled. His learning and quick-wittedness acquired for him a considerable reputation, which traditional history has preserved to the present day.

Accepting the date of Buddhārakkhita given above as correct, we must ascribe the text to a period nearly a century before the reign of Tissa, better known as Devānampiyatissa, in whose reign Mahinda, after the Council of Pāṭaliputra, came as missionary apostle to Ceylon, bringing with him the authorised version of the Buddhist scriptures, with their commentaries. That island had become a field for missionary work in the first century after the death of Buddha. It had come under Brahmanic influence some time before, and with the establishment of the colony from Bengal under the rule of Vijaya, in B.C. 527 (a date supported by Burmese chronology), good scope must have presented itself for the spread of the Buddhist faith that had been but lately received with favour in the Gangetic delta, although Vijaya himself was less concerned with religious affairs

than with the economic development of the territory acquired by him.

Buddharakkhita probably sprang from a family that had settled in south-eastern Ceylon and migrated to Tambamani when the colony from Bengal had secured a proper footing. It was in all likelihood of the Māgadha race, for Buddharakkhita is represented by his commentator as writing for the Māgadheses in particular. With the inducements to missionary work in Vijaya's domain, our author must have joined the church, and as an outcome of his devotion to Pali studies, composed the *Jinālaṅkāra*.

The name of the treatise signifies "Embellishments of the Conqueror," and is sufficiently indicated in the following stanza:—

Ñāṇāsinaṁ titikkhena jitaṁārabalaṁ jinaṁ  
Jinālaṅkāra nāmena ālaṅkārena 'laṅkari.

"He (Buddharakkhita), by the adornment known as *Jinālaṅkāra*, adorned the Conqueror (Buddha), who, with the sharp sword of knowledge, overcame the forces of Māra." The commentator, moreover, describes the author as a "Treasurer" (Bhaṇḍagārika) who, taking the attributes of Buddha, deposits them in the scented basket *Jinālaṅkāra*. "Buddharakkhitācariyo sabbalokissarassa anantajinassa Buddhassa bhagavato guṇālaṅkārabhaṇḍāni gaheṭvā Jinālaṅkāraṁ saṅkhāte gandhakaraṇḍake pak-  
khipetvā punnāyakaratanasadiṣṣa yogāvacarakulaputtassa niyyādesi."

In the flourishing days of Buddhist literature in Burma the text was studied in every monastery of importance, but it is now much neglected, and copies are becoming rare. Its reputation as an ancient work composed by an able scholar in unique style is, however, still maintained through an excellent *Tika*, which, as a storehouse of much information in connection with the life and

teachings of Buddha, is held in high appreciation by native scholars. Of its value as an important work of reference, Burnouf in his "Lotus" has given us ample evidence. Its author, Buddhadatta, was the contemporary of Buddhaghosa the great commentator. There seems to have been an older *Tika* by Buddharakkhita himself, but that is not extant. It is difficult to assign any precise reason for its disappearance, as it is for the fragmentary manner in which the *Jindlankāra* has come down to us. The text and Buddhadatta's gloss as we now have them were in existence in Burma before the destruction of the Sinhalese manuscripts by the Malabars, so that there must have been some causes at work in Ceylon itself at an earlier period than the twelfth century which led to the loss to which I have referred. Possibly the attention devoted to the study of the commentaries, introduced into the island by Mahinda, may have relegated the *Jindlankāra* into comparative oblivion. It is due to Buddhadatta that the present text, however incomplete, has been preserved. He had, as we are told in more places than one, a partiality for secular or semi-sacred literature in connection with Buddhism; and during his stay in Ceylon, before returning to Magadha, he transcribed a copy and provided it with a commentary (*Tika*). As a reference to the *Visuddhimagga* occurs in the latter, it must have been written subsequent to Buddhaghosa's visit to Ceylon. This statement, however, it must be acknowledged, scarcely harmonises with the account of Buddhadatta's and Buddhaghosa's meeting as recorded in the *Buddhaghosuppatti*. I am inclined to think that they met in Ceylon, and that Buddhadatta must have then seen his contemporary's great encyclopædic work. Of the three hundred stanzas in the original *Jindlankāra*, only two hundred and fifty have come down intact. The sections of the work, however, seem identical with the divisional arrangement of the treatise as made by Buddharakkhita.



Here I draw attention to the designation "aṭṭhakathā" as applied to the *Jināḷankāra* of Buddhārakkhita. Burmese authorities describe it as such, which would show that the term had a wider signification than is usually allowed. Any treatise of a Buddhistic character, whether a narrative of Buddha's life to illustrate the Piṭaka or an exegetical work to expound its doctrines, seems to have been called an "aṭṭhakathā." When, therefore, we read of the *aṭṭhakathas* of the great teachers and elders of the early Buddhist church, we must take them to be not only commentaries in our acceptance of the term, but treatises of a more general character in relation to Buddhism. Buddhārakkhita, no doubt, finding his *Jināḷankāra* somewhat abstruse in its poetical form, furnished it with a gloss (Ṭikā), which, in works of Pali bibliography, is referred to as the "Old Ṭikā." If any indirect testimony were wanted to prove the antiquity of the *Jināḷankāra*, no better could be adduced than the circumstance of its being called an "aṭṭhakathā."

A high rhetorical value is conceded to the *Jināḷankāra* by native scholars. Its diction is marked by elegance and brilliancy. The style throughout is concise and vigorous, while for rhythmical cadence and variety of versification it stands unrivalled. What the *Milinda-pañha* is to prose, that the *Jināḷankāra* is in the domain of Pali poetry. As a Buddhistic treatise it stands unique as departing from the conventional style of the Piṭaka books. What makes it particularly so is the introduction of artificially constructed stanzas in the style of Kālidāsa, Bhāravi, and Māgha. It would be conceding too much to affirm that Māgadhese was the earliest medium in India for the exhibition in its literature of paragram and paranomasia, of rhyme, alliteration, and palindrome, and other such rhetorical devices. The date, however, of Buddhārakkhita would indicate that the artificial style of composition was in vogue in the fourth century B.C., and that, if he is to be looked upon as an imitator of

Sanskrit writers, the authors of *Rāghuvarīsa* and *Kirātārjunīya* must have flourished not after the commencement of the Christian era, but at least four centuries before. Several parallels may be noticed between the artificial stanzas in their works, and those occurring in the *Jinālaṅkāra*. Stanzas 49-110 in the latter furnish examples of the artificial style. Attention is here drawn to a few. The following illustrates the use of internal rhyme :—

Disvā nimittāni madacchidāni  
 thīnaṁ virūpāni ratacchidāni  
 pāpāni kammāni sukhacchidāni  
 laddhāni ñāpāni bhavacchidāni. (v. 49.)

The underlined parts of the words will sufficiently indicate the nature of the rhyme. Here is another in almost similar style :—

Nānāsanāni sayanāni nivesanāni  
 bhābhanibhāni ratanākarasannibhāni  
 tatrussitāni ratanaddhajabhūsitāni  
 hitvā va tāni himabindusamāni tāni. (v. 85.)

The following is paragrammatic :—

Tathāgataccheramahosi tassa  
 tathā himaropitadāhasantiṁ  
 tathā hi Māro pi tadāha santiṁ  
 tathā hi māropi tadā hasantiṁ. (v. 96.)

The following furnish examples of what may be termed paragrammatic echoing rhymes :—

(a.) Padittagehā viya bheravaṁ ravaṁ  
ravaṁ samutthāya gato mahesi  
mahesimolokayaputtamattano  
tanosi no pemamahoghamattano. (v. 50.)

- (b.) Disvāna dukkhānalasambhavarābhavarā  
katvā taduppādakanaṅgabhangam  
Yasodharam pīṇapayodharādharam  
hitvā gato buddhabalappadam padam. (v. 93.)

The following stanza is constructed of synonymous quarter-verses :—

Sakāmadātā vinayāmanantagū  
 Sakāmadātā vinayāmanantagū  
 sakāmadātā vinayāmanantagū  
 sakāmadātā vinayāmanantagū. (v. 97.)

Alliteration of one or more consonants is exemplified in stanzas 105–108. Sanskrit scholars will recognise a parallel in the following :—

Nonānino nantūnāni nanenāni nanānino  
 nunnānenāni nūna na nānanam nānanena no. (v. 105.)

The use of the palindrome is exemplified in the following :—

Rājarājayasopetavisesam racitam mayā  
 yāmatam cirsamsevitaṇṇo yajarājara. (v. 100.)

The following curious invocation, which introduces the artificially constructed stanzas, also reads the same forward and backward :—

“Namo tassa yato mahimato yassa tamo na.”

“Honour to him (Buddha) inasmuch as to him deserving of honour no darkness is!”

The following, as an illustration of the synonymous and echoing rhyme, is peculiar :—

Raveraverorabhimārabherave  
 raveravereriva bherave rave  
 rave rave sūditagārave rave  
 raveravedesi jinorave rave. (v. 98.)

The object of the stanza is to display the same sound at the beginning and the end of each quarter-verse.

In the following all the gutturals are brought into play throughout the stanza:—

Ākaṅkhakkhākaṅkhaṅga kaṅkhāgaṅgākḥāgāhaka  
Kaṅkhāgāhakaṅkhāgha hā hā kaṅkhā kaham kaham.  
(v. 101.)

Here the vowels *a* and *ā* are treated as gutturals as in the phonetic system of Pāṇini, as well as *h* and *m*. This stanza is important as indicating the true phonetic values of those letters in the ancient speech of Māgadha.

It appears strange that the artificial style of composition should have been foisted upon a work of a religious character. Books on rhetoric rightly condemn the levity of the practice, especially in relation to serious subjects. Buddhārakkhita's performance in that direction was, no doubt, a concession to the taste of the times in which he lived, although now liable to the same disapprobation as the word-jingles of the *Paradise Lost*. We, at this distance of time, will look upon the artificial stanzas of the *Jinalankāra* in the light of literary curiosities, and be content to recognise in the Māgadha language a potentiality for the expression of thought possessed by Sanskrit, and which might have, under circumstances different from those that determined the literary development of the language, been the means of producing as extensive a literature as Sanskrit itself.

The *Jinalankāra* displays much versatility in its versification. In addition to the common *Vatta* class of metres with its subdivision the *Pathyāvatta*, there are eleven varieties, viz.—*Saddharā*, *Indavajirā*, *Upavajirā*, *Vam-saṭṭha*, *Vasantatilakā*, *Dodhakam*, *Toṭaka*, *Mandakkantā*, *Vijjummāla*, *Malinī*, and *Saddālavikkellitā*. A large proportion of the stanzas are *Upajāti*, chiefly composed of *Indavajira* and *Upavajira* verses, while the *Indavaṁsa*

measure comes in occasionally in the quarter-verses and, in one instance, the *Kamaldâ*. I have given a scheme of the metres employed, because it is when attention is paid to the versification the beauties of harmony and rhythm make themselves apparent, and the reading of the text becomes a veritable pleasure. The following stanza, for instance, has the musical ring of "The Destruction of Sennacherib" if read with due attention to the metre:—

Sanarâmarubrahmaganebhi rutâ  
arahâdigunâ vipulâ vimalâ  
navadhâ vasudhâgagane gahanâ  
Sakale tidive tibhave visatâ. (v. 180.)

The metre is *Toṭaka* — — — | — — — | — — — | — — — |, the same as that of Byron's beautiful poem. The following are also in the same metre, though more monotonous in movement than the one just quoted:—

Bhajitarâ cajitarâ pavanarâ bhavanarâ  
jahitarâ gahitarâ samalarâ amalarâ  
sugatarâ agatarâ sugatârâ agatârâ  
namitarâ amitarâ namatârâ sumatârâ. (v. 173.)

Munirâjavarô nararâjavarô  
dividevavarô sucibrahmavarô  
sakapâpaharô parapâpaharô  
sakavuddhikarô paravuddhikarô. (v. 179.)

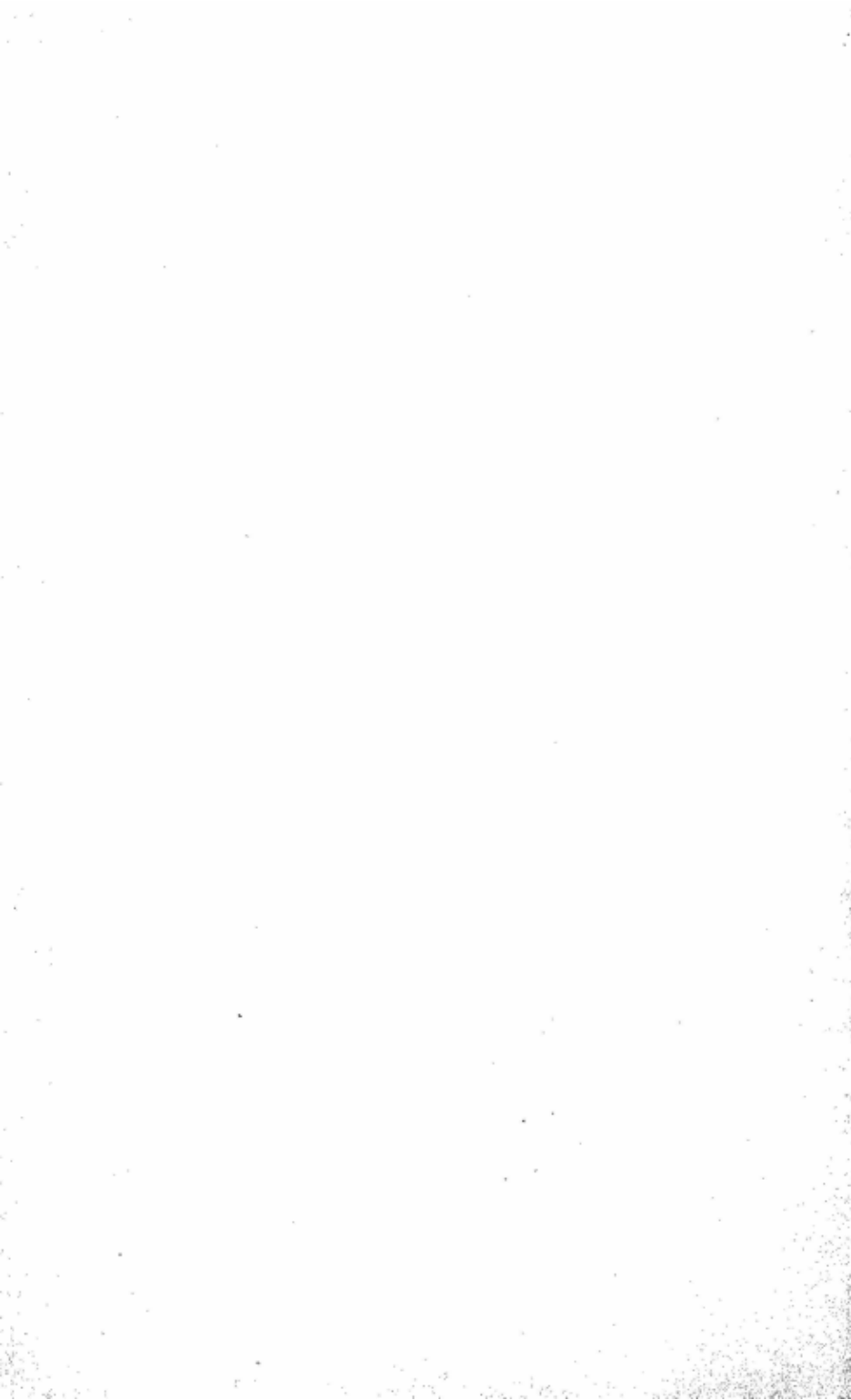
Then take the *Dodhakam* — — — | — — — | — — — | — — — |. The following half-stanza would be tame unless read with a knowledge of its metrical structure:—

Rammasurammasubhesu gharesu  
tinnamutûnamanucchavikesu. (v. 48.)

The *Mattâsamaka* class of metres, such as the *Vetâḷḷya Giti*, &c., is, strange to say, not represented in Buddha-rakkhita's poem. Irregularities of versification are comparatively rare, and have been pointed out by me.

The study of the text requires some familiarity with the life and teachings of Buddha. The *Ṭīkā* I have used is a useful work of reference in this respect, but the work being voluminous, it was beside my immediate purpose to furnish an appendix of extracts from it. I may, however, have occasion hereafter to bring it to use for the benefit of Pali students. For the redaction of the text of *Jindāṅkāra* I have had five manuscripts at my service, two copies of the *Ṭīkā* and the *Gulāṭṭhadīpanī*. I have not thought it necessary to specialise the different copies of the text now edited by me, as they do not present any marked divergences. Different readings have been indicated in the course of the notes.





# JINĀLAṆKĀRA







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# JINÂLÂNKÂRA

Namo tassa bhagavato arahato sammâsambuddhassa.

## I. Paññamadīpanīgāthā.

- 1 Yo lokatthāya Buddho dhanasutabhariyāṅgajīve cajitvā  
pūretvā pāramīyo tidasamanupame bodhipakkhiya-  
dhamme  
patvā bodhiṃ visuddhaṃ sakalaguṇadadaṃ seṭṭhabhūto  
tiloke  
katvā dukkhassa antaṃ katasubhajanataṃ dukkhato  
mocayittha.
- 2 Natvānāhaṃ jinantaṃ samupacitasubhaṃ sabbalokeka-  
bandhuṃ  
nāhu yena pi tulyo kusalamahimato uttamo bhūtaloke  
tassevāyaṃ suvimhaṃ suvipulamamalaṃ bodhisam-  
bhārabhūtaṃ  
hetuṃ hetvānurūpaṃ sugatagataphalaṃ bhāsato me  
suṇātha.

## II. Yogāvacarasampattidīpanīgāthā.

- 3 Jāto yo navame khaṇe sutadharo sīlena suddhindriyo  
saṃsāraṃ bhayato bhavakkhayakaraṃ disvā sivaṃ  
khemato  
taṃ sampāpakamaggadesakamuniṃ sampūjayanto tato  
buddhānussatibhāvanādīkamato sampādaye taṃ sivaṃ.

## III. Vatthuisodhanīgāthā.

- 4 Buddho ti ko Buddhaguno ti ko so  
acintayādittamupāgato yo  
anaññasādhāraṇabhūtamattham  
akāsi kiṃ so kimavoca Buddho.
- 5 Visuddhakhandhasantāno Buddho ti niyamo kato  
khandhasantānasuddhi tu guṇo ti niyamo kato.
- 6 Akāsi kiccāni dinesu pañca  
pasādayañciddhibalena sena  
janānasesam cariyānukūlam  
ñatvānavocānusayappahānam.

## IV. Anaññasādhāraṇadīpanīgāthā.

- 7 Abbhuggatā yassa guṇā anantā  
tibuddhakhettekadivākaroti  
jānāti so lokamimam parañca  
sacetanañceva acetanañca  
sakassa santānagataṃ paresam  
byatitamappattakamatrabhūtam.
- 8 Anantasattesu ca lokadhātusu  
ekova sabbe pi samā na tena  
disāsu pubbādisu cakkavālā  
sahassasaṅkhāyapi appameyyā  
ye tesu devā manujā ca brahmā  
ekattha saṅgama hi mantayanā.
- 9 Anādikālāgatanāmarūpinam  
yathāsakam hetuphalattavuttinam  
tabbhāvabhāvittamasambhupantā  
nānāvipallāsamanupaviṭṭhā.

- 10 Kammappavattīṇa phalappavattīm  
ekattanānattanirīhadhammaṁ  
viññattisantānaghaṇena channato  
sivañjasaṁ no bhaṇitum samatthā.
- 11 Eko va so santikaro pabhaṅkaro  
saṅkhāya ñeyyāni asesitāni  
tesaṁhi majjhe paramāsambhīvaṇaṁ  
sivañjasaṁ dīpayitum samattho.
- 12 So Gotamo Sakyasuto munindo  
sabbassa lokassa padīpabhūto  
anantasatte bhavabandhanamhā  
mocesī kārūññaphalānupekkhī.

#### V. Abhinīhāradīpanīgāthā.

- 13 Vadetha tassidha anappakaṁ guṇaṁ  
na tena tulyo paramo ca vijjati  
kiṁ taṁ guṇaṁ taṁ sadisena dinnarā  
sayamkatarā kinu adhiccaladdhaṁ.
- 14 Nādhiccaladdhaṁ na ca pubbabuddhā  
brahmādināṁ sammutiyā bahūnaṁ  
sayamkateneva anopamena  
dānādinā laddhamidaṁ vipākaṁ.
- 15 Ito catunnaṁ asaṅkhiyānaṁ  
sataṁsahassānadhikānamatthake  
kappe atītamhi Sumedhatāpaso  
vehāyasaṁ gacchati iddhiyā tadā.
- 16 Dīpaṅkaro nāma jino sasaṅgho  
Rammaṁ puraṁ yāti virocamaṇo  
manussadevehibhipūjīyanto  
sahassaraṁsi viya bhāṇumā nabhe.

- 17 Tassañjasarñ kâtubahussahânarñ  
 Buddho ti sutvâ sumano patito  
 mamajja deharñ panimassa datvâ  
 Buddho aharñ hessamanâgatediso.
- 18 Tasmiñjase kandaratañhi pañke  
 katvâna setuñ sayi so sadeharñ  
 Buddho ayañ gacchatu piññhiyâ mamarñ  
 bodhissace hessati me anâgate.
- 19 Ussisakarñ yâti jino hi tassa  
 ajjhâsayo sijjhatimassanâgate  
 ñatvâna byâkâsi asesato hi  
 Buddho ayañ hessatinâgatesu.
- 20 Sutvâna patto va mahâbhisekarñ  
 laddharñ va bodhiñ samanussaranto  
 pûjetvâ yâte munidevamânuse  
 uññhâya so sammasi pâramî dasa.
- 21 Dañharñ gahetvâ samatiñhsapâramî  
 sikkhattayañcassa jinassa santike  
 kâtuñ samattho pi bhavassa pâram  
 sattesu kâruññibalâ bhavarñ gato.
- 22 Uppannuppanake so jinavaramatule pûjayitvâ asesarñ  
 Buddho eso hi poso bhavati niyamato byâkato tehi tehi  
 tesarñ tesarñ jinânarñ vacanamānupamarñ pûjayitvâ  
 sirena  
 tarñ tarñ dukkharñ sahitvâ sakalaguṇadadarñ pâramî  
 pûrayittha.

## VI. Bodhisambhāradīpanīgāthā.

- 23 So dukkhakhinnajanadassanadukkhakhinno  
 kāruṇṇameva janatāya akāsi niccaṃ  
 tesam hi mocanamupāyamidan ti ñatvā  
 tādīparādhamapi attani ropayī so.
- 24 Dānādinekavarapāramisāgaesu  
 ogāḷhatāya pi paduṭṭhajanena dinnam  
 dukkham tathā atimahantatarampi kiñci  
 nāññāsi sattahitameva gavesayanto.
- 25 Chetvāna sīsam hi sakam dadanto  
 maṃsam pacitvāna sakam dadanto  
 so cattagatto paṇidhānakāle  
 duṭṭhassa kiṃ dussati chedanena.
- 26 Evaṃ anantamapi jātisatesu dukkham  
 patvāna sattahitameva gavesayanto  
 Dīpaṅkare gahitasīlasamādhīpaññam  
 pālesi yāva sakabodhitale suniṭṭho.
- 27 Yadābhinihāramakā Sumedho  
 yadā ca Maddim adadā Sivindo  
 etthantare jātisu kiñcipekam  
 niratthakam no agamāsi tassa.
- 28 Mahāsamudde jalabinduto pi  
 tadantare jāti anappakā va  
 nirantaram pūritapāramīnam  
 katham pamāṇam upamā kuhiṃ vā.
- 29 Yo maggapasse madhuraṃbabījaṃ  
 chāyāphalatthāya mahājanānam  
 ropesi tasmiṃ hi khaneva tena  
 chāyāphale puññamaladdhamuddham.



- 30 Tattheva saṁsārapathe janānaṁ  
hitāya attanamabhiropitakkhaṇe  
siddhaṁ va puññūpari tassa tasmim  
dhaṇaṅgajivaṁ pi haranti ye ye.
- 31 So sāgare jaladhikaṁ ruhiraṁ adāsi  
bhūmāparājiya samaṁsamadāsi dānaṁ  
meruppamāṇamadhikaṁca samolīsisaṁ  
khe tārakādhikatarāṁ nayaṇaṁ adāsi.

#### VII. Gabbhokkantidīpanīgāthā.

- 32 Gambhirapāṇadānādisāgaṛesu hi thāmasā  
taranto Maddidānena niṭṭhāpetvāna pārami.
- 33 Vasanto Tusite kāye bodhiparipākamāgama  
āyācanāya ca devānaṁ mātugabbhamupāgami.
- 34 Sato ca sampajāno ca mātukucchimhi okkami  
tassa okkantiyāṁ sabbā dasasahassī pakampittha.
- 35 Tato pubbanimittāni dvattimsāni tadā siyura  
tuṭṭhahatṭhā va sā mātā puttāṁ passati kucchiyaṁ.

#### VIII. Vijāyanamaṅgaladīpanīgāthā.

- 36 Sā punṇagabbhā dasamāsato paraṁ  
gantvāna phullaṁ varalumbiniṇvaṇaṁ  
ṭhitā gahetvā varasālasākhaṁ  
vijāyi taṁ puttavaṇaṁ sukhena.
- 37 Tadā saḥassidasalokadhātusu  
devā ca nāgā asurā ca yakkhā  
nānādisā maṅgalacakkavāḷaṁ  
sumaṅgalaṁ maṅgalamāgamimsu.

- 38 Anekaśākhañca sahaṣṣamaṇḍalaṃ  
chattaṃ marū dhārayumantalikkhe  
suvannaḍaṇḍā vipatanti cāmarā  
khajjimsu bherī ca nadiṃsu saṅkhā.
- 39 Malenakenāpi anūpalitto  
ṭhito va pādāni pasārayanto  
kathī va dhammāsanatotaranto  
jāto yathādiccavaro nabhamhā.
- 40 Khināsavā brahmagaṇopagantvā  
suvannajālena paṭiggahesuṃ  
tato ca devājinacammakena  
tato dukūlena ca taṃ manussā.
- 41 Tesāṃ pi hatthā varabbūmiyaṃ ṭhito  
disā vilokesi sabbā samantato  
vadiṃsu devā pi ca brahmakāyikā  
tayā samo katthaci natthi uttaro.
- 42 Gantvāna uttaraṃ satta padavārehi vikkamo  
sihanādaṃ nadī tesāṃ devatānaṃ hi sāvayaṃ.
- 43 Tato puttāṃ gahetvāna gatā mātā sakaṅgharaṃ  
mātā sattamiyaṃ gantvā devaputtattamāgami.
- 44 Te brahmaṇā pañcamiyaṃ subhuttā  
nāmaṃ gahetuṃ varalakkhaṇāni  
disvāna ekaṅgulimukkkhipiṃsu  
buddho ayaṃ hessati vitarāgo.
- 45 Jijñaṇca disvā byādhikaṃ matañca  
avhāyitaṃ pabbajitañca disvā  
ohāya pabbajjamupeti kāme  
Buddho ayaṃ hessati vitarāgo.

## IX. Agâriyasampattidīpanīgāthā.

- 46 Kālakkamena cando va vaḍḍhanto vaḍḍhite kule  
puññodayenudento so bhānumā viya ambare.
- 47 Siddhatthako hi Siddhattho laddhā devīm Yasodharaṃ  
cattālīsasahasseehi pūritthīhi purakkhito.
- 48 Rammasurammasubhesu gharesu  
tiṇṇamutūnamanucchavikesu  
dibbasukhaṃ viya bhuñji sukhaṃ so  
acchariyabbhutarājavibhūtiṃ.

## X. Nekkhammajjibāsayaḍipaniyamakagāthā.

Namo tassa yato mahimato yassa tamo na.

- 49 Disvā nimittāni madacchidāni  
thīnaṃ virūpāni ratacchidāni  
pāpāni kammāni sukhacchidāni  
laddhāni nāṇāni bhavacchidāni.
- 50 Padittagehā viya bheravaṃ ravaṃ  
ravaṃ samuṭṭhāya gato mahesi  
mahesimolokiyaputtamattano  
tanosi no pemamahoghamattano.
- 51 Ummāraummāragatuddharitvā  
padaṃ padaṃ yātanarāsabhassa  
alaṃ alaṃkāratarena gantum  
matī matīvetimānaṅgabhaṅge.
- 52 Ummāraummāragato mahesi  
anaṅgabhaṅgaṃ samacintayittha  
kiṃ me jarāmaccumukhe tītassa  
na me vase kāmavase tītassa.

- 53 Kāmena kāmena na sādhyamokkhañ  
mānena mānena mamatthi kiñci  
Māro saseno hi avāraṇīyo  
yantena ucchuñ viya maddatī mañ.
- 54 Ādittamuyātapayātamūnañ  
atāṇāleṇāsaraṇe jane te  
disvāna disvāna sivañ mayā te  
kāmena kāmena kathañ vineyya.
- 55 Vijjāvijjāya cutaṇcupetañ  
asārasārūpagatañjanañ janañ  
vijjāyavijjāya yuto cutohañ  
pahomi tāretumasāṅgaho gato.
- 56 Magganti no diṭṭhigatāpavaggañ  
aggā ti tevāhu janā samaggā  
naggañ aho mohatamassa vaggañ  
vaggañ hanissāmi tamaggamaggā.
- 57 Paseyhakārena aseyyhadukkhañ  
janā janentīha janānameva  
paseyhakārenā aseyyhadukkhañ  
pāpañ na jānanti tato nidānañ.
- 58 Te oghayogāsavaṣaṅkilesā  
tameva nāsenti tato samuṭṭhitā  
ekantikañ jāti jarā ca maccu  
nirantarañ tañ byasanañcanekañ.
- 59 Cirañ kilesānasamujjalantañ  
disvāna sattānusayañ sayambhū  
sādhemi bodhiñ vinayāmi satte  
pacchā pi passāmi sutāñ sutantañ.

- 60 Tam dibbacakkaṃ khuracakkamālaṃ  
 rajjaṃ sasārajjasamajjamajjaṃ  
 te bandhavā bandhanamāgatā pare  
 suto pasūtoyamanaṅgadūto.
- 61 Samujjalantaṃ vasatī satīsiri  
 sirisapāgāramidaṃ mahāvisaṃ  
 daddallamānā yuvatī vatīmā  
 sakaṇṭhakāyeva samañjasañjase.
- 62 Yassā virājitasiri siriyaṃ pi natthi  
 tassāvalokiya na tittivasānamatthi  
 gacchāmi handa tavanaṅga sirappabhedan  
 mattehakumbhupari sīhaviḷāsagāmim.
- 63 Bho bho anaṅgasucira pi panuṇṇabāṇa  
 bāṇāni saṃhara panuṇṇamito nirodha  
 rodhena cāpadagato manaso na soca  
 socaṃ tavappanavalokiya yāmi santim.
- 64 Ratī ratī kāmagaṇe viveke  
 alaṃ alanteva vicintayanto  
 manāṃ manaṅgālayasampadālayaṃ  
 tahiṃ tahiṃ diṭṭhabālā va pakkami.

#### XI. Pāduddhāravimhayadīpanīgāthā.

- 65 Yāvañcayaṃ ravi caratyacalena ruddhe  
 yāvañca cakkaratanañca payāti loke  
 tāvissaro nabhacaro jitacāturato  
 hitvā kathaṃ nu padamuddhari so nirāso.
- 66 Dipe mahā ca caturādhikadvesahas  
 tatrāpi seṭṭhabhajitaṃ varajambudīpaṃ  
 bhūnābhikaṃ Kapilavatthupuraṃ surammaṃ  
 hitvā kathaṃ nu padamuddhari so nirāso.

- 67 Nātināsīti kulato hi sahassa Sākye  
 hatthissadhaññadhanino vijitārisanghe  
 Gottena Gotamabbhavaṃ pitarañjanaggam  
 hitvā katham nu padamuddhari so nirāso.
- 68 Rammaṃ Surammavasatiṃ ratanujjalantaṃ  
 gimhe pi vimhayakaraṃ suramandirābhaṃ  
 ussāpitaddhajapaṭākasiṭātapattaṃ  
 hitvā katham nu padamuddhari so nirāso.
- 69 Sapokkharā pokkharāṇi catasso  
 supupphitā mandirato samantā  
 kokā nadantūpari kokanāde  
 hitvā katham nu padamuddhari so nirāso.
- 70 Sare saroje ruditāḷipāḷi  
 samantato passati pañjarañjasā  
 disvāravindāni mukhāravindaṃ  
 nāthassa lajjā viya saṃkujanti.
- 71 Madhurā madhurābhirutā  
 caritā padume padumeligaṇā  
 vasatiṃ adhunā madhunā  
 akarum jahitaṃ kimidaṃ patinā.
- 72 Tamhā rasaṃ madhukarā bhavanaṃ haritvā  
 ninnādino samadhuraṃ madhuraṃ karonti  
 nādena nādamatiriccupaviṇayanti  
 naccanti tā surapure vaṇitā va tāva.
- 73 Sañcoditā piṇapayodharādhārā  
 virājītānaṅgajamekhalākhalā  
 suraṅgaṇā vaṅgajaphassadā sadā  
 ramā ramāpentī varaṅgadāgadā.

- 74 Karātirattā ratirattarāmā  
tāḷenti tāḷāvacare samantā  
naccuggatānekaśaḥassahatthā  
Sakko pi kiṃ Sakyasamoti codayurū.
- 75 Visālanettā hasulā sumajjhā  
nimbatthani vimhayagītasaddā  
alaṅkatā malladharā suvatthā  
naccanti tāḷāvacarehi ghuṭṭhā.
- 76 Yāsaṃ hi loke upamā natthi  
tāsaṃ hi phassesu kathāvakāṣā  
taṃ tādisaṃ kāmaratimnubhonto  
hitvā kathaṃ nu padamuddhari so nirāso.
- 77 Pādepāde valayaviravāmekhalāvinānādā  
gītaṃgītaṃ patiratikaraṃ gāyati gāyati sū  
hatthehatthe valayacalitā sambhamaṃ sambhamanti  
disvādisvā iti ratikaraṃ yāti hāhā kimīhā.

## XII. Apunarāvattigamanadīpaniyamakagāthā.

- 78 Anantakālopacitena tena  
puññena nibbattavimānayaṇe  
tasmīṃ dine jātasutaṃ pajāpatiṃ  
hitvā gato so sugato gato va.
- 79 Taṃ jīvamānaṃ pītaraṇca mātaraṃ  
te nātaka tādisiyo ca itthiyo  
te tādise rammakare nikete  
hitvā gato so sugato gato va.
- 80 Khomaṇica pattuṇṇadukūlacīnaṃ  
sakāṣikaṃ sūḍhusugandhavāṣitaṃ  
nivāsito sobhati vāsavo va  
hitvā gato so sugato gato va.

- 81 Vidhippakāsā nidhiyo catasso  
 samuggatā bhūṭadharā vasundharā  
 sattāvasattāvasudhā sudhāsā  
 hitvā gato so sugato gato va.
- 82 Suvanṇathāle satarājike subhe  
 sādhuṃ sugandhaṃ sucisālibhojanaṃ  
 bhutvā savāsihi vilāsinīhi  
 hitvā gata so sugato gato va.
- 83 Manuññagandhena asuññagandho  
 sugandhagandhena vilittagatto  
 sugādhavātena suvijjitaṅgo  
 hitvā gato so sugato gato va.
- 84 Sulakkhaṇe hevabhilakkhitāṅgo  
 pasādhito devapasāddhanena  
 virocamaṇo samarājinihi  
 hitvā gato so sugato gato va.
- 85 Nānāsanāni sayanāni nivesanāni  
 bhābhānibhāni ratanākarasannibhāni  
 tatrussitāni ratanaddhaja bhūsitāni  
 hitvā va tāni himabindusamāni tāni.
- 86 Nānāvidhehi ratanehi samujjalehi  
 nārihi niccamupagāyitahammiyehi  
 rajjehi cakkaratanādivibhūsitehi  
 yāto tato hi mahito purisassarehi.

### XIII. Dvipādabyāsayamakagāthā.

- 87 Yasodharaṃ piṇapayodharādharāṃ  
 anaṅgaraṅgaddhaja bhūṭamaṅgaṃ  
 devaccharāvujjalitaṃ patibbataṃ  
 hitvā gato so sugato va nūna.



- 88 Sabhâvanicchandamatim Pabbâvatim  
bhatto Kuso samhari bhattakâjam  
tâyâbhirûpam pi Yasodharam varam  
hitvâ gato so sugato va nûna.
- 89 Pure pure saṇcari khaggahattho  
varam paritthinam Anitthigandho  
siriṇca riṇcâpi na riṇci nârim  
hitvânimandâni gato tathâgato.
- 90 Harittaco râgabalena deviyâ  
avatthaliṅgena na liṅganussari  
asevi kâmarṇ tamidâni kâmarṇ  
hitvâ gato so sugato va nûna.
- 91 Apameyyakappesu vivekasevî  
hitvâ gato rajjasirim varitthin  
aṇum kalim vaṇṇayi tam purâṇam  
vatthamhi chiddam viya tunnakâro.
- 92 Tathâ ti mantvâna idâninaṅgo  
Yasodharam paggahito dhajam va  
matto jitomhi ti pamattabandhu  
na passi nânâsanipâtamantarām.
- 93 Disvâna dukkhânalasambhavarṇbhavarṇ  
katvâ taduppâdakanāṅgabhaṅgam  
Yasodharam piṇapayodharâdharam  
hitvâ gato Buddhabalappadam padam.
- 94 Anantasattânamanantakâle  
manāṅghetvâna jito anaṅgo  
parâjito nûna hi ekakassa  
tathâgato so na punâgato va.

- 95 Disvāna nāṇāsanipātamantaraṃ  
tathāgato so na punāgato va  
Tathāgato so na punāgato va  
disvānaṇāṇāsanipātamantaraṃ.

XIV. Tipādabyāsayamakagāthā.

- 96 Tathāgataccheramahosi tassa  
tathā himāropitadāhasantiṃ  
tathā hi Māro pi tadāha santiṃ  
tathā hi māropi tadā hasantiṃ.

XV. Pādabyāsamahāyamakagāthā.

- 97 Sakāmadātā vinayāmanantagū  
sakāmadātā vinayāmanantagū  
sakāmadātā vinayāmanantagū  
sakāmadātā vinayāmanantagū.

XVI. Abyāpetādyantayamakagāthā.

- 98 Raveraverorabhimārabherave  
raveravereriva bherave rave  
rave rave sūditagārave rave  
raveravedesi jinorave rave.

XVII. Paṭilomayamakagāthā.

- 99 Lokāyātatayā kālo visesaṃ na na saṃsevi  
visesaṃ na na saṃsevi lokā yātatayā kālo.  
100 Rājarājayasopetavisesaṃ racitaṃ mayā  
yāmatam ciraṃsevitapeso yajarājārā.

## XVIII. Ekathānikādiyamakagāthā.

- 101 Ākaṅkhakkhākaṅkhaṅga kaṅkhāgaṅgākḥāgahaka  
kaṅkhāgāhakakaṅkhāgha hā hā kaṅkhā kaham  
kaham.
- 102 Apagabbho apagabbho amoho mā pamohako  
maggamukham mokhamāha māhā mohamūhak-  
khamam.
- 103 Pāpāpāpabhavam passam pāpāpāpabhavuggato  
pāpāpāpabhavāsaṅgā pāpāpāpabhavāgato.
- 104 Kusalākusalam passam kusalākusalam caji  
kusalākusalāsaṅgā kusalākusalā cuto.

## XIX. Akkharuttarikayamakagāthā.

- 105 Nonānino nanūnāni nanenāni nanānino  
nunnānenāni nūna na nānanam nānanena no.
- 106 Sāre surāsare sārī rasasārasarissaro  
rasasārarase sārī surāsurasarassire.
- 107 Devānam nandanō devo devadeve na nandi no  
vedadīneva vedena vedi vedena vedino.
- 108 Devāsane nisinno so devadevo sasāsane  
nisinnānam sadevānam desesi dassanāsanam.

## XX. Pabeligāthā.

- 109 Dasanāvagato sañño andhassa tamado ravi  
atṭhamāpunnasaṅkappo pātvanaññamanaññiva.

## XXI. Byāpetādiyamakagāthā.

- 110 Ekantameva sapatthaparo mahesi  
ekantameva dasapāramitābalena  
ekantameva hatamārabalena tena  
ekantameva suvisuddhamalattha bodhim.

## XXII. Mahāpadhānadīpanīgāthā.

- 111 Orohitorohitapāpadhammo  
chaṇṇena sa Channahayena gantvā  
Anomatiramhi anomasatto  
anomapabbajjamupāgato so.
- 112 Nirāmisam pītisukham anūpamaṁ  
Anūpiye ambavane alattha  
sarūpasobhāya virūpasobham  
sarājikaṁ Rājagahaṁ karittha.
- 113 Tato Alār Ūdakatāpasānaṁ  
jhānenasantutṭhamano vihāya  
mahāpadhānāy Uruvelabhūmiṁ  
gato sikhappattamakāsi dukkaraṁ.
- 114 Na kāmato nevatidukkaramhi  
sabbaññutā sijjhati majjhimāya  
ñatvāna taṁ pubbaguṇopaladdhaṁ  
dhammaṁ samānetumagā subodhiṁ.

## XXIII. Māraparājayadīpanīgāthā.

- 115 Tibuddhakhettamhi tisetachattam  
laddhāna lokādhipatī bhaveyya  
gantvāna bodhimhiparājītāsane  
yuddhāya mārenacalo nisīdi.
- 116 Datvāna māṃsaṃ rajjaṃ pitā Suddhodano tadā  
namassamāno sirasā setachattena pūjaya.
- 117 Sahampati Mahābrahmā devabrahmehi ekato  
attano visaye rajjaṃ datvāna chattena pūjaya.
- 118 Sayam Nārāyanabalo abhiññābalapāragū  
jetuṃ sabbassa lokassa bodhimaṇḍamupāgami.
- 119 Tadā Vasavattirājā chakāṃavacarissaro  
sasenāvāhaṇo bodhimaṇḍaṃ yuddhāyupāgami.
- 120 Etha gaṇhatha bandhatha chaṭṭetha ceṭakaṃ imaṃ  
maṇussakalale jāto kimihanti na maññati.
- 121 Jalantaṃ navavidhaṃ vassaṃ vassāpeti anappakaṃ  
dhūmandhakāraṃ katvāna pātesi asinaṃ bahuṃ.
- 122 Cakkāvudhaṃ khipento pi nāsakkhi kiñci kātave  
gahetabbaṃ hi gahaṇaṃ apassanto itibravi.
- 123 Siddhattha kasmā āsi nu āsane mama santake  
utṭhehi āsanā no ce phālemi hadayaṃ tava.
- 124 Sapādamūle kiṇantaṃ passanto taruṇaṃ sutam  
pitā vudikkhi taṃ Māraṃ mettāyanto dayaparo.

- 125 Tadā so asambhivācaṃ sīhanādaṃ nadī Muni  
na jānāti sayāṃ mayhaṃ dāsabhāvapiyaṃ khaḷo.
- 126 Yena kenaci kammaṇa jāto devapure vare  
sakaṃ gatiṃ ajānanto lokajetthoti maññati.
- 127 Anantalokadhātumhi sattānaṃ hi kataṃ subhaṃ  
mayhekapāramiyā pi kalaṃ nagghati soḷasaṃ.
- 128 Tiracchāno saso hutvā disvā yācakamāgataṃ  
pacitvāna sakaṃ maṃsaṃ patitoggimhi dātave.
- 129 Evaṃ anantakālesu kataṃ dukkarakārikaṃ  
ko hi nāma kareyyaṇño anummatto sacetano.
- 130 Evaṃ anantapuññehi siddhaṃ dehamimaṃ pana  
yathābhūtaṃ ajānanto maussosī ti maññati.
- 131 Nāhaṃ manussomanusso na brahmā na ca devatā  
jarāmaraṇaṃ lokassa dassetuṃ panidhāgato.
- 132 Anupalitto lokena jātonantajino ahaṃ  
buddho bodhitale hutvā tāremi janataṃ bahuṃ.
- 133 Samantā dhajinaṃ disvā yuddhaṃ Māraṃ savāhanaṃ  
yuddhāya paccugacchāmi mā maṃ tñhānā acāvayi.
- 134 Yante taṃ nappasahati senaṃ loko sadevako  
tante paññāya gacchāmi āmaṃ pattāṃ va asmanā.
- 135 Icchanto sāsape gabbhe caṅkamāmi ito cito  
icchanto lokadhātumhi attabhāvena chādayi.
- 136 Ete sabbe gahetvāna cunnetuṃ accharāya pi  
atthi thāmaṃ balaṃ mayhaṃ pāṇaghāto na vaṭṭati.
- 137 Imassa gaṇḍuppādassa āyudhena balena kiṃ  
mayhaṃ hi tena pāpena sallāpo pi na yujjati.

- 138 Pallaṅkaṃ mama bhāvāya kimatthaññena sakkhinā  
kampitā Maddiyā dānā sakkhi hoti ayaṃ mahi.
- 139 Iti vatvā dakkhiṇaṃ bāhuṃ pathaviyā paṇāmayi  
tadā-kampittha pathavī mahāghoso ajāyatha.
- 140 Pathaviḡhosena ākāse gajjanto asani phali  
tasmiṃ majjhe gato Māro sapariso bhayatajjito.
- 141 Mahāvātasamuddhatabhasmaṃ va vikiriyyatha  
mahāghoso ajāyittha Siddhatthassa jayo iti.

#### XXIV. Abhisambodhidīpanīgāthā.

- 142 Purato gacchati cando rajatacakkaraṃ va ambare  
sahassaraṃsi sūriyo pacchimenupagacchati.
- 143 Majjhe bodhidumacchatte pallaṅke apparājite  
pallaṅkena nisīditvā dhammaṃ sammasate Muni.
- 144 Sakko tasmiṃ khaṇe saṅkhaṃ dhamanto abhidhāvati  
Brahmā tiyojanaṃ chattaṃ dhāreti Munimuddhani.
- 145 Maṇitālavanṭaṃ Tusito Suyāmo vālabijaniṃ  
nānāmaṅgalabhaṇḍāni gahito sesadevatā.
- 146 Evaṃ dasasahassamhi Sakko Brahmā ca devatā  
saṅkhādīni dhamantā ca cakkavālamhi pūrayuṃ.
- 147 Maṅgalāni gahetvāna tiṭṭhanti kāci devatā  
dhajamālā gahetvāna tathā puṇṇaghaṭṭādayo.
- 148 Tattha naccanti gāyanti seḷenti vādayanti ca  
devā dasasahassamhi tuṭṭhahatṭhā pamoditā.

- 149 Dhammāmatarasassādaṃ labhissāmassa santike  
nayanāmatarasassādaṃ paṭihāriyaṃca passitum.
- 150 Jāramaraṇakantārā sokopāyāsasallato  
mocesī kāmāpāsambhā desento amataṃ padaṃ.
- 151 Iti tuṭṭhehi devehi pūjīyanto narāsaḃho  
kiñci pūjaṃ acintento cintento dhammamuttamaṃ.
- 152 Sabbatthasādhito santo Siddhattho appaṇājito  
cakkavāḷasīlāsāṇipākārehi manorame.
- 153 Tārāmaṇikhacitākāsavitāne candadīpake  
mānāratanapajjote mālāgandhādīpūjite.
- 154 Dibbehi chaṇabherīhi ghuṭṭhe maṅgalagitiyā  
cakkavāḷe supāsāde bodhimaṇḍamahātale.
- 155 Bodhirukkhamāṇicchatte pallaṅke appaṇājite  
nisinno paṭhame yāme purimaṃ jātīmanussari.
- 156 Nāmarūpānamuppatti sudiṭṭhā hoti tenidhā  
sakkāyadīṭṭhi tenassa pahīnā hoti sabbaso.
- 157 Tato hi dutiye yāme yathākammupage sari  
sudiṭṭhaṃ hoti tenassa kammakkelehi sambhavaṃ.
- 158 Kaṅkhāvitarāṇi nāma ñāṇantaṃ samupāgataṃ  
tenasesa pahiyittha kaṅkhā soḷasadhā tñhiṭā.
- 159 Tato so tatiye yāme dvādasāṅge asesato  
so paṭiccasamuppāde ñāṇamotārāyi Muni.
- 160 Avijjavādyānulomena jarādīpaṭilomato  
sammāsanto yathābhūtaṃ ñāṇadassanaṃ āgami.
- 161 Kappakoṭṭisatenāpi appameyyesu jātisu  
lobhaṃ asesadānena vināsento punappunaṃ.



- 162 Silena khantimettāya kodhadosaṃ nivāresi  
paññāya mohaṃ chetvāna micchādiṭṭhi tatheva ca.
- 163 Garūpasevanāññhi vicikicchāṃ vinodayaṃ  
mānuddhaccaṃ vinodento kule jeṭṭhopacāyina.
- 164 Nekkhammena vināsento kāmarāgaṃ punappunaṃ  
saccena viśaṃvādaṃ kosajjaṃ viriyena ca.
- 165 Evaṃ dānādina taṃ taṃ kilesaṃ vinodayaṃ  
suvaḍḍhitā mahāpañña kathāṃ santiṃ na rūhati.
- 166 Sudukkaraṃ karitvāna dānādipaccayaṃ pure  
na kiñci bhavasampattiṃ patthesi bodhimuttamaṃ.
- 167 Paṇidhānamhā paṭṭhāya kataṃ puññañca patthanaṃ  
ekattha dāni sampattiṃ deti bodhiṃ asaṃsayaṃ.
- 168 Tato so sabbasaṅkhāre aniccadukkhanattato  
sammasantonulomena nibbānaṃ samupāgami.
- 169 Savāsane kilese so jhāpentonumattaṃ pi ca  
arahattappattiyā suddho Buddho bodhitale ahu.
- 170 Patto vimuttiṃ varasetachattaṃ  
so pīvegena udānudiṇṇayī  
chetvāna Māre vijitārisaṅgho  
tibuddhakhettekadivākaro ahu.
- 171 Rājādhirājā vamevamāsi  
tichattadhārī varadhammarājā  
mahāsahassaṃ pi ca lokadhāturaṃ  
sarena viññāpayituraṃ samattho.
- 172 Buddho lokāloke loke  
jāto satto konummatto  
suddhaṃ buddhaṃ oghā tippaṃ  
saddho pañño ko no vande.

- 173 Bhajitaṃ cajitaṃ pavanaṃ bhavanaṃ  
jahitaṃ gahitaṃ samalaṃ amalaṃ  
sugataṃ agataṃ sugatiṃ agatiṃ  
namitaṃ amitaṃ namatiṃ sumatiṃ.

XXV. Dhammacakkapavattanaḍipaniḡāthā.

- 174 Sammāsaṃbodhiṇāṇaṃ hataṣakalamalaṃ suḍḍhato  
cātisaḍḍhaṃ  
addhā laddhā suladdhaṃ vatamiti satataṃ cintayanto  
subodhiṃ  
sattāhaṃ sattamevaṃ vividhaphalaṣukhaṃ vitināṃesi  
kālaṃ  
Brahmaṇyācīto so Isipataṇavaṇe vattayī dhamma-  
cakkaraṃ.

XXVI. Pāṭihāriyaḍipaniḡāthā.

- 175 Brahmaṇsa saddaṃ karavīkabhāṇiṃ  
yathicchitaṃ sāvaṃyitaṃ samatthaṃ  
saccaṃ piyaṃ bhūtahitaṃ vadantaṃ  
na pūjaye ko hi naṛo sacetanaṃ.
- 176 Iddhi ca āḍesaṇāṇuṣāṇi  
pāṭihīre Bhagavā vaṣī ahu  
katvāna accherasupāṭihīraṃ  
ḍesesi dhammaṃ anukampimaṃ paḡaṃ.

XXVII. Navagaṇaḍipaniḡāthā.

- 177 Evaṃ hi buddhattamaḡpāgato so  
ḍesesi dhammaṃ saṇarāmaṛāṇaṃ  
nāṇaṇayebhīḡḡesimesi satte  
tasmā hi jhāto tibhavesu nātho.

- 178 Addhā laddhā dhammālokaṃ  
 diṭṭhā pattā nātā saccaṃ  
 tiṇṇārāgādosamohā  
 thomesuṃ te devā brahmā.
- 179 Munirājavaro naraṇjavaro  
 dividevavaro sucibrahmavaro  
 sakapāpaharo parapāpaharo.  
 sakavuddhikaro paravuddhikaro.
- 180 Sanarāmarubrahmagāṇebhi rutā  
 arabhādiguṇā vipulā vimalā  
 navadhā vasudhāgagāṇe gahaṇā  
 sakale tidive tibhave viṣaṭṭhā.
- 181 Ye pissa te bhagavato ca acintiyādī  
 suddhātisuddhatarabuddhaguṇā hi sabbe.  
 saṅkhepato navavidhesu padesu khittā  
 vakkhāmi dāni arabhādiguṇe ahaṃ pi.
- 182 Yo cīdha jāto arahaṃ nirāso  
 sammābhisambuddhasamantacakkhu  
 sampannavijjācaranoghatinṇo  
 sammāgato so sugato gato va.
- 183 Avedī so lokamimaṃ paraṇica  
 amuttaro sārathidammaṣatte  
 sadevakānaṃ varasatthukiccaṃ  
 akāsi buddho bhagavā visuddho.

#### XXVIII. Guṇadīpanigāthā.

- 184 Na tassa adiṭṭhanamidhatthi kiñci  
 ato aviññātamaññitabbaṃ  
 sabbaṃ abhiññāsi yadatthi ñeyyaṃ  
 Tathāgato tena samantacakkhu.

- 185 Iti mahitamanantākittisambhārasāraṃ  
 sakaladasasahassīlokadhātumhi niccaṃ  
 upacitasubhahetupayutānantakālaṃ  
 tadiha sugatabodhisādhukaṃ cintanīyaṃ.
- 186 Takkabyākaraṇaṇca dhammavinayaṃ sutvā pi yo  
 paññavā  
 tenāyaṃ sucisārabhūtavacanāṃ viññāyate kevalaṃ  
 hetuñcāpi phalena tena saphalaṃ sampassamāno tato  
 bodhiṃ saddahateva tassa mahatāvāyamato sam-  
 bhavaṃ.
- 187 Yo saddahanto pana tassa bodhiṃ  
 vuttānusārena guṇerahādi  
 katheti cintenti ca so mulhuttaṃ  
 ohāya pāpāni upeti santiṃ.
- 188 Saddheyyā te cinteyyā te  
 vandeyyā te pūjeyyā te  
 buddholokāloke loka  
 jāte netāṃ patthentena.

## XXIX. Pūjāvidhānadīpanīgāthā.

- 189 Tasmā hi jāto varakamhi tassa  
 āyattake maṅgalacakkavāle  
 bhūtehi varthūhi manoramehi  
 pūjemi taṃ pūjītpūjitaṃ pure.
- 190 Sohaṃ ajja panetasmiṃ cakkavālamhi pupphite  
 thalaje jalaje vā pi sugandhe ca agandhake.
- 191 Manussesu anekattha talākuyyānavāpīsu  
 pavane Himavantasmīṃ tattha satta mahāsare.

- 192 Parittadīpe dvisahassee mahādīpe supupphite  
sattaparibhaṇḍaselesu Sinerupabbatuttame.
- 193 Kumuduppalakādīni nāgānaṃ bhavanesu pi  
pāṭalādīni pupphāni asurānaṃ hi ālaye.
- 194 Koviḷārādikāni tu devatānaṃ hi ālaye  
evamādi anekattha pupphite dharanīruhe.
- 195 Campakā salalā nimbā nāgapunnāgaketakā  
vassikā mallikā sālā koviḷārā ca pāṭali.
- 196 Indivarā asokā ca kaṇikārā ca makulā  
padumā puṇḍarikā ca sogandhikumuduppalā.
- 197 Ete caññe ca rukkhā ca valliyo cāpi pupphitā  
sugandhā sukhasamphassā nānāvappaṇanibhā subhā.
- 198 Vicitrā nilānekāni pītā lohitakāni ca  
kālā setā ca mañjattā nekaṇṇā supupphitā.
- 199 Sobhate pabbate heṭṭhā sarehi vanarājīhi  
sandamānāhi gaṅgāhi Himavā ratanākaro.
- 200 Pattakiṇṇajakkhareṇūhi okiṇṇaṃ hoti taṃ vanaṃ  
bhamarā pupphgandhehi samantā abhināditā.
- 201 Athettha sakunā santi diḍḍā mañjussarā subhā  
kūjantamupakūjanti utusampupphite dume.
- 202 Niccharānaṃ nipātena pabbatā abhināditā  
pañcaṅgikāni tūriyāni dibbāni viya suyyare.
- 203 Tattha naccanti gāyanti seḷenti vādayanti ca  
accharā viya devesu kinnarā samalaṅkatā.
- 204 Suvannaṇapabbatā tasmīṃ jalantaggisikhūpamā  
tasmīṃ hi kinnarā kiccaṃ padīpena karīyati.

- 205 Muttājālāva dissanti niccharānaṃ hi pātakā  
pajjalantā va tiṭṭhanti maṇiveḷuriyādayo.
- 206 Kālānusāri taggaraṃ kappūraṃ haricandanaṃ  
sakunānaṃ hi saddena mayūraṃ hi kekayā.
- 207 Bhamarānaṃ hi ninnādā koṇcanādena hatthinaṃ  
vijambhitena vālānaṃ kinnarānaṃ hi gītiyā.
- 208 Pabbatānaṃ hi obhāsā maṇinaṃ jotiyā pi ca  
vicitrabbhavitānehi dumānaṃ pupphadhūpiyā  
evaṃ sabbaṅgasampannaṃ kiṃ siyā Nandanaṃ  
vanāṃ.
- 209 Evaṃ susamphullavanaṃ hi yaṃ yaṃ  
tahiṃ tahiṃ pupphitapupphitaṃ subhaṃ  
mālaṃ susaddaṇṇa manuṇṇiagandhaṃ  
pūjemi taṃ pūjitaṃ pūjitaṃ purā.
- 210 Nāgaloke manusse ca deve brahme ca yaṃ siyā  
sāmuddikaṃ bhūmigataṃ ākāsaṭṭhaṇṇa yaṃ dhamāṃ.
- 211 Rajataṃ jātarūpaṇṇa muttā veḷuriyā maṇi  
masāragallaṃ phalikaṃ lohitaṅgaṃ pavāḷakaṃ.
- 212 Yo so anantakappesu pūretvā dasapāraṃ  
Buddho bodhesi sattānaṃ tassa pūjemi taṃ dhaṇaṃ.
- 213 Khomaṃ koseyyaṃ kappāsaṃ sāpaṃ bhaṅgaṇṇa  
kambalaṃ  
dukūlāni ca dibbāni dussāni vividhāni te.
- 214 Anantavatthadānena hirottappādisaṃvaraṃ  
yassa siddhaṃ siyā tassa dussāni pujaṃ yamāhaṃ.
- 215 Pavane jātarukkhānaṃ nānāphalārasuttamaṃ  
ambā kapiṭṭhā panaṣā cocamocādinappakā.

- 216 Tasmiñ gandharasañ ojañ buddhaseṭṭhassa pūjitañ  
vandāmi sirasā niccañ vippasannena cetasā.
- 217 Pūjemi paṭhamañ tassa pañidhānañ acintiyañ  
cakkavāḷamhi sabbehi vijjamañehi vatthuhi.
- 218 Dasannañ pāraminanta pūritaṭṭhānamuttamañ  
tato sālavane ramme jātaṭṭhānañ carimakañ.
- 219 Chabbasāni padhānasmim karaṇaṇ dukkarakārikañ  
appaṛājitapallaṅkañ buddhañ Buddhagunañ name.
- 220 Cuddasa buddhañāṇāni aṭṭharasa āveṇikañ  
pūjemi dasabalañāṇaṇ catuvesārajjamuttamañ.
- 221 Āsayānusayañāṇaṇ indriyāṇaṇ paroparañ  
yamaḥapāṭihiraṇaṇ āṇaṇ sabbaññutañ pi ca.
- 222 Mahākaruṇāpattiñāṇaṇ anāvaraṇamiti ca  
cha asādhāraṇāṇete natvāna pūjayaṇmahañ.
- 223 Tato ca sattaṣaṭṭhāhe dhammasammasitañ name  
Brahmunā yācitaṭṭhānañ dhammañ desayitum  
varañ.
- 224 Isipatane Migadāye dhammacakkaḥpavattanañ  
tato Veḷuvanañāṇe vasiṭaṭṭhānaṇaṇa pūjaye.
- 225 Tato Jetavanañ rammañ ciravuttañ mahesiṇā  
asādhāraṇamaññesañ yamaḥapāṭihariyañ.
- 226 Pāricchattakamūlamhi abhidhammaṇaṇa desanañ  
Saṅkassanagaraḍvāre devorohaṇakañ pi ca.
- 227 Tato ca Himavantaṇasmim Mahāsamayadesanañ  
vuttāṇeṭṭhāni ṭhāṇāni natvāna pūjayaṇmahañ.

- 228 Caturāstisahashehi dhammakkhandhehi saṅgahaṃ  
piṭakattayaṃ yathāvuttavidhinā pūjayāmahaṃ.
- 229 Mārassa attano āyusaṅkhārosajjanaṃ name  
Kusinārāya Mallānaṃ yamakasālamantare.
- 230 Paṇidhānamhi paṭṭhāya kataṃ kiccaṃ asesato  
niṭṭhapetvāna so sabbaṃ parinibbāyināsaṃ.
- 231 Evaṃ nibbāyamānassa katakiccassa tādino  
ciragatā mahākaruṇā na nibbāyittha kiñci pi.
- 232 Svāyaṃ dhammo vinayo ca desito sādhuṃ mayā  
mamaccayena so satthā dhātu cāpi sarīrajā.
- 233 Apparājitaṃ pāṇānaṃ bodhirukkhaṃ uttamaṃ  
mamaccayena satthā ti anujāni Mahāmuni.
- 234 Mama tṭhāne tṭhapetvāna dhātubodhiṃ pūjitaṃ  
anujānāmi tumbhākaṃ sādhanatthaṃ sivañjasaṃ.
- 235 Tasmā hi tassa saddhammaṃ uggaṇhitvā yathātathaṃ  
yo deseti sambuddho ti natvāna pūjayāmahaṃ.
- 236 Tasmā sāsapamattaṃ pi jinadhāturaṃ asesiya  
vitthinnacakkavāḷamhi natvāna pūjayāmahaṃ.
- 237 Paramparābhatānaṃ hi imambhā bodhirukkhaṃ  
sabbesaṃ bodhirukkhaṇaṃ natvāna pūjayāmahaṃ.
- 238 Yaṃ yaṃ paribhuñji Bhagavā pattaṃ varamādikaṃ  
sabbaṃ paribhogadhāturaṃ natvāna pūjayāmahaṃ.
- 239 Yattha katthaci sayito āsinno caṅkame pi vā  
pādalañchanakaṃ katvā tṭhito natvāna pūjaye.
- 240 Na sañjānanti ye Buddhaṃ evarūpo ti nātave  
kataṃ taṃ paṭimaṃ sabbaṃ natvāna pūjayāmahaṃ.



- 241 Evaṃ Buddhañca dhammañca saṅghañca anuttaraṃ  
cakkavāḷamhi sabbehi vatthūhi pūjayāmahaṃ.

XXX. Patthanādiṇigāthā.

- 242 Asmiṃ ca pubbe pi ca attabhāve  
sabbehi puññehi mayā katehi  
pūjāvidhānehi ca saññamehi  
bhava bhava pemaṇiyo bhaveyyaṃ.

- 243 Saddhā hirottappabahuṣṣutattaṃ  
parakkamo ceva satissamādhī  
nibbedhabbhāgī vajirūpamāti-  
paññā ca me sijjhatu yāva bodhiṃ.

- 244 Rāgañca dosañca paḍāya mohaṃ  
diṭṭhiñca mānaṃ vicikicchitañca  
maccheraissāmalavippahīno  
anuddhato accapalo bhaveyyaṃ.

- 245 Bhaveyyaṃ kenaci nappaseyyho  
bhogo ca dinnehi paṇehi anomo  
bhogo ca kāyo ca mamesa laddho  
parūpakārāya bhaveyyaṃ nūna.

- 246 Dhammena mātāpitāro bhareyyaṃ  
vuḍḍhapaccāyī ca bahūpakārī  
ñātisu mittesu sapattakesu  
vuḍḍhiṃ kareyyaṃ hitamattano ca.

- 247 Metteyyanāthaṃ upasaṅkamitvā  
tassattabhāvaṃ abhipūjayitvā  
laddhāna Veyyākaraṇaṃ anūnaṃ  
Buddho ayaṃ hessatināgatesu.

- 248 Lokena kenāpi anūpalitto  
dāne rato sīlaguṇe susaṇṭhito  
nekkhammabhāgi varaṇāṇalābhi  
bhavēyyaṃ thāmaḃalūpapaṇṇo.
- 249 Sisaṃ samaṃsaṃ mama haṭṭhapāde  
saṃchindamāne pi kareyyakhantiṃ  
sacce phito kātumadhiṭṭhite va  
mettāyupekkhāya yuto bhavēyyaṃ.
- 250 Mahāpariccāgaṃ katvā pañca  
saṃbodhimaggaṃ avirādhayanto  
chetvā kilese jītaṇṇamāro  
Buddho bhaviṣṣāmi anāgatesu.

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## NOTES

- (1) 1. 3. Bodhiñ = catummaggaññānañ.  
Sakalagunadadam.] This is explained by "chaḷābhīññā cha asādhāraṇāññāni attharasa āveṇikadhammā evamādisakalagunādāyakañ."  
1. 4. Mocayittha = moci.  
(2) 1. 1. Natvāna] from  $\sqrt{\text{nam}}$ , "to bow," is explained by sakaccañ vanditvā.  
Jinantañ = jinañ + tañ. The gloss says "Khandakilesābhi-saṅkhāramaccudevaputtasaṅkhāte pañca māre jitavā ti jina."  
1. 3. Suvimhañ = ativimhañ = atiacchariyañ = atiabbhutañ = ativimhaniyañ [Sk. suvimsya].  
1. 4. Hetuñ.] This refers to the accomplishment of the *Pāramis*.  
Me.] The Burmese *Nissaya* makes me refer to Buddhaddatta through some misapprehension.

*N.B.*—The first and second stanzas are Saddharā of twenty-one syllables in each quarter-verse, according to the following scheme:—

- - - | - - - | - - - | - - - | - - - | - - - | - - -

- (3) 1. 1. *Navame khaṇe*.] This refers to the time when a Buddha comes into existence and teaches the true law. *Gulattakadīpanī* remarks on *jāto navame khaṇe* as follows:—"Nirayapetati-racchānaarūpāsāññasatta paccantima janapada pañcendriyānañ vekallañ micchādīṭṭhi ti atthakhaṇe vinimutte navame Buddhuppadakkhaṇe vattamāne; yo jāto ti manussaloke paṭirūpadese uppanno yo yādiso saddhāvanto ca sammā-dīṭṭhiko ca ācāra kulaputto." The *Tikā* has:—"Atthakhaṇā nāma ti tayo apāyā arūpā'saṅkhāpaccantimampi ca pañcēndriyānañ vekallañ micchādīṭṭhi ca dāruṇā; ime atthakhaṇā kusalakiriya āsamāyā anokasā tesañ vipariyāyena atthakhaṇā ti vedītabbo apāyārūpāsāññapaccantimadesesu uppatito muṇicivā paripunnindriyo hutvā Buddhuppadapaṭinaṇḍite paṭirūpadese uppajjitvā sammādīṭṭhiyā patitthitabhāvo paramadullabho." The *Tikā* then refers to the "Kāṇakacchapopamasuttañ," and quotes the following scriptural stanza:—

Buddho ca dullabho loke sadhammasavanampi ca  
saṅgho ca dullabho loke sappuriso atidullabho  
dullabhañca manussatañ Buddhuppādo ca dullabho  
dullabhā khaṇasampatti saddhammo paramadullabho.

*Khaṇasampatti* in this stanza is the *navamakhaṇa* of our text.

- (3) 1. 4. *Buddhānussatibhāvanādi* = The meditation bringing Buddha to mind in the formula "*Iti pi so Bhagavā arahaṃ*," &c., as well as the other *kammaṭṭhānas* leading to *Vipassanādi*.  
*Kamato* ["successively"] = *paṭipāṭiyā* [Sk. *kramasas*].  
*Sampādaye tvaṃ sivaṃ* = taṃ bhavakkhaya karaṃ nibbānaṃ sādheyya.

*N.B.*—The third stanza is *saddallavikīḍhā*, the scheme of which for each pāda is:—

--- | v - - | v - - | v - - | - - - | - - - | -

- (4) 1. 2. *Acintiyādittam* = *acintiyādibhāvaṃ* = *avediyatulaavūciyaavhāciyabhāvaṃ*. The commentator says, "*Buddhaguno ti ko so ti imassa pañhassa atthe saṃvaṇṇiyāmaṇe sakalaṃ piṭakatayaṃ nappohoti*."
- (5) 1. 1. *Visuddhakhandasantāno*.] Having the five khandhas in perfect purity. *Santāno* is explained by *santati*, "existence." "*Savāsanaśakalakilese niravasesaṃ jhāpetvā visuddhiññānavantattā visuddhirūpārūpasantatisamudāyo*."—*Gulattadīpanī*.
1. 2. *Niyamo kato*.] Literally "discrimination made."
1. 3. *Khandhasantānasuddhi*.] "*Tassa khandhasantānassa guṇiyattā pakāsiyattā pakāṣakaraṇattā guṇo niyamo kato*."—*Gulattadīpanī*. "*Yo anaññasādhārano saviññātikko sapātīhāriyo rūpakāyadhammakāyasantatisamudāyo*, so *Buddho ti niyamo kato*."—*Tikā*. The stanza on the top of page 64 of *Buddhaghosuppattī*, which presented some difficulty when I was translating it, should be interpreted in the light of the explanations of stanza 5 of *Jindāvikāra*.
- (6) 1. 1. *Kiccāni*.] The *Pañca kiccāni* are:—
- (a) *Purebhattakiccāṃ*—Going on begging rounds before meal.
  - (b) *Pacchābhattak°*—Giving instruction to the assembled laity after meal.
  - (c) *Pureyāmbhattak°*—Instructing the priesthood in the first watch of night.
  - (d) *Majjhimayāmbhattak°*—Answering questions put by devas in the middle watch.
  - (e) *Pacchimayāmbhattak°*—Viewing the general affairs of the world with the eye of wisdom in the third watch.
- Dinesu* = *dīne dīne*.
1. 2. *Paśādayaṇciddhibalena* = *paśādayaṃ* + *ca* + *iddhibalena*.
1. 3. *Jinānasesaṃ* = *jinānaṃ* + *asesaṃ*.
1. 4. *Anusaya*.] The reading *anussaya* also occurs. The *Seven Anusayas* or *Attachments* are referred to. *Ātāvānavoca* = *ātāvāna* + *avoca*.
- (7) 1. 2. *Tibuddhakhetta*.] *Tiṇi Buddhakhettaṇi nāma jātikhettam, āṇakhettaṃ, visayakhettaṃ*.
1. 6. *Byattitaṃ* = *bhūtāvapagataṃ*. The reading *vyātitaṃ* is also met with.

- (9) 1. 3. Sambhūṇantā.] This represents the *present participle* of a verb *sambhūṇāti* (Fourth Conjugation) from the root "bhu," to know. This root occurs in the epithet *sayambhu*, "knowing of oneself." The *Tīkā* explains *asambhūṇantā* by "ñāṇena apāpūṇantā, jānitum asokkonto." In Sanskrit the causal of  $\sqrt{\text{bhu}}$  occurs in the sense of "know," while in Pāli the P.P.P. *bhāvīa* signifies "known," "understood."

1. 4. Vipallāsa.] The literal meaning of the word is "reversal," "contrariety." The *Dvādasavipallāsam* or Twelve Contrary Views referred to are:—

(1) Considering *Impermanent* as *Permanent*.

(2) " " *Unhappiness* as *Happiness*.

(3) " " *Bad* as *Good*.

and (4) " " *Non-individuality* as *Individuality*, each in relation to (a) *saññā*, (b) *citta*, and (c) *dīḥhi*.

- (10) 1. 3. Viññatti.] Here the two aspects *kāyaviññatti* and *vacīviññatti* are implied.

1. 4. Sivaṇḍasaṇḍa = Nibbāna-gāṇimaggam.

- (11) 1. 3. Paramāsaṃbhivādaṇḍa = uttamaṇḍa vesārajappattaasabhivādaṇḍa. Asabhivādaṇḍa = asaṃbhūta-vacanaṇḍa. Asambhi, "without fear," "tranquillizing."

- (12) 1. 4. Anupekkhi = anupekkhamāṇo, explained by "sakkāra garukā-rādhiṇi apekkhamāṇo." My *Shwe Dagon* copy reads *anapekkhi*. Instead of *kāruṇāphala*, *kāruṇābala* is also met.

- (13) 1. 1. Tassidha = tassa + idha.

1. 3. Sadisena = sadisena Buddhena.

1. 4. Adhicaladdhaṇḍa = yathāsaṃbhavena laddhaṇḍa = akāraṇena laddhaṇḍa.

- (15) 1. 1. Ito = imasmā bhaddakappamhā.

Catunnaṇḍa.] "Dīpaṇḍakaraṇḍaṇḍāṇānamantare ekamasāṅkhyey-yaṇḍa, Koṇḍaṇḍa-Maṅgalānamantare ekaṇḍa, Sobhita-Anoma-dassinaṇḍa ekaṇḍa, Nārada-Padummuttarānamantare ekaṇḍa ti evaṇḍa Buddhantaravasena catubbidhāṇḍa."

- (17) 1. 3. Panfassa = pana + imassa.

- (18) 1. 2. Sayi.] "Lying."

1. 4. Bodhisace = bodhi + sace. The metre requires the second syllable to be long. The reading *bodhisace* also occurs.

- (22) 1. 2. Bhavati.] "Bhavati ti vattamānavacanaṇḍa tasmīṇḍa khaṇḍa bhavitaṇḍa viya ekantaṇḍa vibhāvaṇḍa dāsaṇḍa natṇaṇḍa vuttaṇḍa."

- (23) 1. 4. Tādīparādhamapi = Tādī + aparādhaṇḍa + api. Aparādho = doṇḍa.

- (26) 1. 3. Samādhi.] "Self-concentration" by devotion to the *Saṇḍa-tasikkhattayaṇḍa*.

- (27) 1. 1. Yādābhinthāramakā = yadā + abhinthāraṇḍa + akā (= akāsi). Abhinthāro = patthanaṇḍa.

1. 2. Sivindo]—i.e., Sivirājā Vessantara. Vide *Vessantara-jātakaṇḍa* for the sacrifice of Maṇḍi. *Maddiṇ* for *Madhiṇ* is used *metri causa*.

- (27) 1. 3. Jātisu.] For *jātisu* metri causa.  
Kiñcipekañ = kiñci + api + ekañ.
1. 4. No agamāsi tassa.] The commentator remarks:—"Tāsu ekampi jātih tassa mahāpurisassa kiñci appamattakampi niratthakañ hutvā na agamāsi. Pāramitāpūraṇavasena va gato."
- (30) 1. 2. Attana.] For *attāna* metri causa. The line is of thirteen syllables in the Rucirā metre. The first and third lines are *upavajirā*, the fourth *indavajirā*.
- (44) 1. 2. Varalakkhaṇāni.] This refers to the 32 signs of a great man, the 80 minor characteristics (*anubyanjandāni*), and the 108 footmarks (*mahāmaṅgalalakkhaṇāni*).
- (45) 1. 2. Avhāyitañ.] The *Tīkā* makes this equivalent to *avhāyantam* and *pakkosantam*, "calling," "summoning," and is taken as qualifying *pabbajitañ*. "Ehi mañ viya pabbajāhi ti avhāyantañ pakkosantañ viya pabbajāyaraṇaṁ dievā ti attho." The Burmese *Nissaya* takes *avhāyitañ* as qualifying *matam* in the sense of "wrapped in a shroud." The readings *āvha-yitañ* and *avhayikañ* are also met.
- (46) 1. 1. Vaḍḍhite = bhogayassaissariyādhi vaḍḍhite.
- (47) 1. 2. Purakkhito.] This as well as the reading *purekkhito* occurs. For *paritthihi* two MSS. read *varitthihi*, "by excellent women."
- Nano tassa.] This palindromic invocation, which reads forwards and backwards the same, was furnished, the commentator says, by Buddharakkhita for the Māgadhi people, that by its repetition they may exercise their devotion to Buddha in contemplation of his various attributes of perfection.
- 49) 1. 1. Mada.] *Mada* is of four kinds—*yobbana*, *drogya*, *jivita*, and *rāga*.
1. 2. Rata.] "Pleasure," as in Sanskrit. The reading occurs only in one MS., but I have retained it as being in keeping with the rhyme. The reading *rati* occurs in the other MSS.
- (50) 1. 1. Paditta.] "Burning," "blazing," from  $\sqrt{\text{dip}}$  with *pa*.
1. 2. Mahesi.] According to the commentator *Mahesi* = "one who seeks the road to Nirvāṇa." *Maheśi* = "one who seeks her husband's great welfare."
1. 4. Tanesi no.] "Did not extend;" hence "did not make manifest."
- (51) 1. 1. Ummāra.] "Threshold," and metaphorically = "uttarito Māro" and "uppāṭito Māro."
1. 4. Mativeti = me + ativa + eti.  
Anaṅga = "Kāmarāga," "Anāṅgadevatā" ("God of Love").
- (52) 1. 2. Samacintayittha.] "Reflected well."
- (53) 1. 1. Sādhya = sādhitabba.
- (54) 1. 1. Ādittañ.] "Burnt by the eleven fires of *Ālisa*."  
Uyyāta.] "Maccumukhe gamanasajjitañ."  
Payātañ.] "Caturoghehi taritañ."

- (54) 1. 1. Ūnañ.] "Uno loko atitto tanhā doso ti vuttattā unañ apūritañ." *Unañ* for *ūnañ* is frequent in Bur. MSS.
- (55) 1. 2. Añjanañ.] "Black like collyrium;" hence "ignorant." "Añ-janañ janañ ti ativiya kañhadhammasammāpannañ janañ."
- (56) 1. 1. Apavaggañ.] "Nirvāṇa."  
1. 2. Tevāhu = Te + eva + āhu.
- (58) 1. 2. Tameva.] Tam = tañ sattasantānañ.
- (59) 1. 2. Sayambhu.] The glossarial rendering of this word is "*sayameva jānanta*."  
1. 4. Sutañ sutantañ.] "That renowned son" (sutañ sutañ tañ). Instead of *sutañ*, "renowned," one of my copies has *sukañ*, "own."
- (60) 1. 1. Dibbacakkañ.] This refers to the *Dibbacakkaratana* of a *Cak-kavatti* monarch, of which Siddhattha would be the possessor, according to the prediction of the Brahmans, if he did not forsake the world.  
1. 2. Khuracakkañ.] "Tañ dibbacakkañ antavaṭṭato dukkhato ssañ ukkipitum adānaṇto khuracakkamālañ viya mama upaṭṭhāti."  
Sasārajjam.] This word is explained by *sabhayakaram*. A MS. reads *sasāsārajjam*.
- (61) 1. 1. Sattiri.] The following note is from *Gulattadīpanī*:—"Vij-jānaṇasirisattahi ratanehi samujjalantañ vasatipāsādañ mahāhalāhalavisañ sirisapāgārañ yasā māladāmañ viya sobhamāno pi sirisapo dattāluṭṭhakāle halāhalaviseyyeva tathā evarūpupi pāsādo mañ palohetvā tanhañ vaddhetvā saṇṇāre oḍḍāpanato ayameva halāhalaviso." By taking *vasatī* for "palace," instead of as the present participle feminine of  $\sqrt{\text{vas}}$ , "to live," the translation undergoes some alteration.  
1. 2. Sirisapāgārañ = sarisapa + āgārañ. Bur. MSS. have either *sirisapa* (Sk. sarisapa) or *sarisapa*, but not *sirissapa*. Two of my MSS. have *ākārañ* for *āgārañ*.  
1. 3. Vatimā = vati + imā.  
1. 4. Samañjasa.] "Good," "pure." The reading *samanjasa* also occurs.
- (62) 1. 2. Tittivasānaṇamatthi = titti + avasānañ + atthi.  
1. 4. Mattebha = matta + ibha, "elephant."
- (63) 1. 1. Panuṇṇa.] This, and not *panuṇṇa*, is the reading in my MSS.  
1. 2. Bāṇāni.] This is explained by *Pañca kāmagaṇikañ rāgañ*, and *nirōdha*, at the end of the line, by *nirujjha*.  
1. 3. Cāpādagato = ca + apādagato.
- (64) 1. 4. Tahiñ.] The first *tahiñ* = ta + ahin; the second signifies "there," "somewhere."
- (67) 1. 3. Pitarāñjanaggañ = pitarañ + jana + aggañ.
- (70) 1. 1. Saroje = padume, "what is produced in a pond."



- (70) 1. 1. Alipāli.] The usual spelling in Bur. MSS. is *oḷi*, "a bee," and *pāli*, "a row."  
 1. 2. Pañjarañjasā = "sthapañjaramaggena."  
 1. 4. Lajjā.] Archaic form for *lījjāya*.  
 Sañkujanti.] The same as *sañkucanti*.
- (72) 1. 3. Atiricca.] "Exceeding," from  $\sqrt{\text{rich}}$ , "to pass."  
 1. 4. Vanitā.] The same as *vanitā*.
- (73) 1. 1. Sañcodita.] "Urging," "inciting."  
 1. 2. Añgaḷa.] "Itthiliṅga."  
 Akhālā.] "Those not base;" "adujjandrasasatiyo," "aduj-janarasaganiyo."  
 1. 3. Vañgaḷa = va + aṅgaḷa. Phassaḍā = methunasamphassaḍāyikā.  
 1. 4. Varaṅgaḍāgaḍā = vara + aṅga + ḍā + agaḍā, "as medicine." A free translation of the last two lines of stanza 72 is all that could be attempted.
- (75) 1. 1. Hasula.] "Charming," "attractive." (Sk. *haraḥaṇa* and *har-akula* from  $\sqrt{\text{h}}\text{r}$ ish.)  
 Sumajjhā.] "Slender-waisted," "having fine waists." (Sk. *sumadhya*.)
- (76) 1. 2. Kathāvakāṣā = kathā + avakāṣā.
- (77) 1. 1. Pādepāde = pāde + apāde.  
 1. 3. Sambhamanti.] "Whirl" (Sk. *sam* +  $\sqrt{\text{b}}\text{hram}$ ).
- (78) 1. 1. Opacitena = upacitena, "accumulated."
- (81) 1. 1. Vidhippakāṣā.] "Bringing or indicating greatness;" "puññap-pabhāvadipakā."  
 Nidhiyo catasso.] The four jars that come into existence at a Bodhisat's birth.  
 1. 3. Sudhāṣā.] From *Sudhā* and *ḍaṣo*, "Feeders on ambrosia."  
 "Suddhābhojanāṇi bhuñjanakā devā ye cakkavālaparicchinne loke atthi te sabbe cakkavattibhūtaṣṣa anuvattakā honti."  
 —*Gulattadīpanī*.
- (82) 1. 3. Vilāsinhi.] Ins. fem. pl. of *vīlasi*, "charming."
- (83) 1. 3. Suvijjita.] This I take as equivalent to *suviṇṇita*, "well fanned."  
*Suvijjitaṅgo* may, however, simply mean "possessed of an excellent body;" in which case the translation will need slight modification.
- (85) 1. 4. Himabinduṣamāni.] "Like drops of dew," i.e., "inconsequential."
- (86) 1. 4. Mahito.] Some texts read *namito*.  
 Purissasarehi = purisa + issarehi. One MS. has *asurissarehi*.
- (87) 1. 2. Anaṅga.] The God of Love, Manobhū, typifying *Kāmarāga*.  
 Dhaja.] With the *makara* displayed on it.
- (88) 1. 2. Kuso.] Kusarājā loved Pabhāvatī, the daughter of the Madda king. Although he was the most exalted king of Jambudīpā, he yet worked as a slave in her house, conveying the food-trays on a rice-pole, but he got no opportunity of seeing

her. Sakka, admiring his devotion, eventually intervened, and so Kusa obtained Pabhāvatī. Vide "Kusajātakaṃ."

- (89) 1. 2. Varāṇ.] Pres. Part. of *varati*, "desires," "solicits," "wos." Anitthigandho.] Vide "Anitthigandhajātakaṃ." This Prince of Benares was so called because he had an inveterate aversion to women from the time of his birth. When he attained the age of sixteen a dancing-girl enticed him, and he lived with her. After that he wished to monopolise the love of women, and went about slaughtering men. Anitthigandha and the dancing-girl were expelled by the king, and had to live in the forest.

1. 3. Rīñcāpi = *rīñci* + *api*. *Rīñci* is the Aor. of the  $\sqrt{\text{ric}}$ , "to abandon" (2nd Conj.).

- (90) 1. 1. Harittaco.] "The hermit with the golden-coloured skin." He was the confidential adviser of the King of Benares. On one occasion, when the latter went to suppress a rebellion, Haritaca came into the palace, and happening to see his queen, Paduma, nude, forgot his vow of chastity. *Harittaco* is used for *Haritaco* on account of the versification.

- (91) 1. 2. Varitthiṇ.] Sivali, Madi, and others.

1. 3. Aṇuṇ kalih.] "A small stake." *Kali* is used here in the sense of "something subject to calculation."

1. 4. Tunnakāro.] "A tailor." "Tunnakāro sātakam pattharivā chiddameva oloketi evaṇ bhagavā aṇuṇ kalih vaṇṇayi." Some MSS. read *tupākāro*.

- (92) 1. 1. Tathā ti]—i.e., with regard to Buddha as Kusa, Anitthigandha, &c.

1. 4. Nāpa = Ādinavānupassanāṇāpa.

Antaraṇ.] "Occasion," "opportunity;" *Kāraṇaṃ*. The reference is to the *Catubbidhanimittas*.

- (93) 1. 4. Padāṇ.] Here used in two senses—(1) means, (2) *Nirvāṇa*.

- (94) 1. 4. Tathāgato.] "He who went away thus," i.e., by renouncing the world.

- (95) 1. 2. Tathāgato.] Anaṅga, who went away defeated.

1. 3. Tathāgato.] Bodhisatto.

1. 4. Disvānaṇāpa = disvāna + aṇāpa.

- (96) 1. 2. Himāropita = hi + m + āropita.

Dāha.] The burning of the *Kilesas*.

1. 3. Tadāha = tadā + āha. This refers to the occasion when Māra, discomfited in his efforts to find fault with the Bodhisat, sat on the high-road contemplating the virtues of the Blessed One and drawing a line on the ground for each one of them. When his daughters, Taṇhā, Aratī, and Ragā, declared that they would entice the Bodhisat, Māra gave utterance to the well-known words—"Arahaṇ sugato loke," &c.

1. 4. Māropi = mā + āropi.

Tadā.] When the daughters of Māra used their enticements.

Hasantiṇ.] Acc. of *hasanti*, f., "laughing."



THIRD PĀDA.—Rave rave = (bhagavato) vutta vuttapāvāsane,

Sūḍita = su + udita = "well spoken."

gārave = "respectful."

Rave (loc.) = in supplication; in crying.

FOURTH PĀDA.—Raveravedesi = rave + r + avedesi. Rave, appositional acc. "the crying ones," i.e., "gods and men;" *avedesi* = *bodhesi* = *jānāpesi*.

Jinorave = Jino + orave, "not noisy," "not boisterous," hence "gentle," "respectful."

Rave (acc.) = "words;" "utterances," governed by *avedesi*.

- (99) 1. 1. Visesaṃ saṃsevi = vibhaji, "distinguished himself," "followed a distinguished course of action," i.e., by being Bodhisat and Buddha and ultimately attaining Nirvāṇa, and providing a religious dispensation for five thousand years.

Na na.] The two negatives neutralise each other.

N.B.—This and the following are *paṭilomayamaka* or palindromic stanzas, i.e., stanzas in which the words are the same if read forwards or backwards.

- (100) 1. 1. Rājārāja.] Buddha, "the King of Kings."

Yasopeta = yaso + upeta.

1. 2. Yāma.] Here used for *yāmi*, with a future signification.

Cirasamsevitapeso = ciraṃ saṃseviṇi tapo eso. Here *eso* = *eso* ahaṃ, the author of *Jindāṇkāra*.

Yajārājārā = yaṃ ajaṃ ajaṃ ajaṃ (abl.). Take *yāva* as understood with *ajārā*, "until I attain Nirvāṇa."

N.B.—According to the commentator *saṃsevi* and *tapa* are taken as *saṃseviṇi* and *tapasā*, adjectives qualifying *taṃ* = bhagavantaṃ, and *ajaraṃ* is differently employed. "Mayā jindāṇkāraṃ karontena yaṃ rājārājayasopetaṃ visesaṃ racitaṃ tena puñṇena yāvāhaṃ nibbānaṃ pāpuṇāmi tāva ajaṃ navaṃ navaṃ katvā taṃ ciraṃ saṃsevitapaṃ bhagavantaṃ saraṇaṃ gacchāmi." On *yaṃ* the following note is given:—"Yaṃ saddo paṭhamapadena sambandhaṃ gacchati."

- (101) 1. 1. Ākaṅkhakkhākaṅkhaṅga = Ākaṅkha + akkha, "organ of sense"

+ akaṅkha + aṅga. Here *ākaṅkha* refers to *paṭibandha-*  
*andavaranañāṇaṃ*. *Akaṅkhaṅga* = *kaṅkhavicchedakalak-*  
*khaṇabyañjanasamannāgatasarira*.

Gaṅgākhāḡahaka = gaṅgā, "river" + kha ("destroying") +  
agahaka, "not accepting." "Pabandhuppattiyā kaṅkhā yā  
gaṅgā tassā abhāvagāhaka."

1. 2. Kaṅkhāḡa = kaṅkhāvinā-aka.

Hā hā, &c.] "Alas! alas! where can there be doubt in me,"  
i.e., "I should without doubt accept the teachings of  
Buddha." The alternative rendering of the line is, "Alas!  
alas! where can there be doubt in thee."

(102) 1. 1. Apagabbho.] (1) Apagatagabbho, punabbhavarahito; (2) na pagabbho, kāyapāgabbhiyādirahito.

1. 2. Maggamukhañ mokhañ = arahattamaggadvarena pavisitabbañ nibbānañ. One MS. reads *aggamukhañ*.

Mohamūhakkhanañ = mohavadḍhanakañ kathañ.

(103) 1. 2. Bhavāsāṅgā = bhava + āsāṅgā (abl.). Asāṅgā = anālayā.

(105) 1. 1. Nonānino = no, "our" + anānino, dat. of anāni from anana, "breathing," "living." Anāni, "the living or breathing one," i.e., Buddha, supposed to be the living one who imparts to creatures the breath of Nirvāṇa. The comment has "Ananti anā pajā assāpassāsānattañ karonti ti attlo; te anena yatim nibbānañ pāpeti ti anāni, bhagavā."

Nanūnāni = nanu, "surely" + unāni, "deficiencies."

Nanenāni = na + anenāni or na + a + enāni, pl. of enaṇi, "sin," "fault."

Nanānino = na + anānino as before.

1. 2. Nunnānenāni = nunnāni, "removed" + enāni, "sins," "faults." Nānanañ = na + ānanañ, "face," "mouth."

Nānana = na + ānana.

(106) 1. 1. Sāri.] "Remembrancer" by means of religious teaching.

Rasaśāra.] Explained by the 9 *Lokuttaravāḍḍhamma*.

1. 2. Sāri.] "Completing," "filling up," from  $\sqrt{\text{śrj}}$ .

Rasaśāraṣe.] An allusion to Arhatship or Nirvāṇa.

(107) 1. 2. Vedadinena.] "By knowledge being deficient," "through deficiency of knowledge." The occasion referred to is when Buddha went to preach the "Abhidhamma" to the devas, and Sakka considered his throne far too big for him.

Vedena veli, &c.] The sentence is elliptical. "By his knowledge he knew his own weakness; by the wisdom of Buddha the thoughts of Sakka were discovered." Vedino = "of the Buddha." The *Tikā* has the following note:—"Paññavato bhagavato paññānubhāvena tassajjhāsayāñ itvā sakalañ āsanañ (paṇḍukambalasilā) paṭicchādetvā nisinnabhāvena paṭiladdhasānvego sakko attano paññāya dubbalañ jāni."

(108) 1. 1. Devāsane.] The *paṇḍukambalasilā* on which Buddha took his seat on the occasion referred to in the previous stanza.

(109) 1. 1. Dasanāva = dasana, "tooth" + ava, "speech," "lip." Dasanāvagato, "coming from the teeth and lips," i.e., "a word that is uttered."

Sañño.] Here a synonym for *ndmo*, "having a name," and referring to Buddha. The stanza is a "pabli" or enigmatical stanza, and words are therefore employed which depart from ordinary usage.

Tamado = tama + ado, "destroying," "removing."

1. 2. Atthamāpunnasaṅkappo = atthama + āpunnasaṅkappo, i.e., Buddha, who is replete with the thoughts of the eight

- ariyapuggalas, or who has accomplished his aim by the attainment of Arhatsip.
- Pātvanaññamānaññīva = pātu + anaññañ + anaññi + iva.  
Pātu = rakkhātu; anaññañ, "not another," i.e., "myself;" anaññi, "not another," i.e., "himself."
- (110) l. 3. Mārabalena.] The *Ṭikā* has *khandhakilesabbhisankhāramaccu-devaputtasankhātāmrabalena*.
- (114) l. 2. Majjhīmāya = majjhīmāya paṭipadāya, "by the mediocre path of Arhatsip"—*mediocre* as not requiring such severe efforts as were put forth at the time of previous great penances and sacrifices.
- l. 4. Dhammān.] The exercise of *samādhi*.
- (115) l. 1. Tisetachattān.] (1) Māussikachattān, (2) Devachattān, (3) Arahattachattān.
- (118) l. 1. Nārāyanabalo.] Nārāyaṇa's strength is represented as being equal to 10,000 *koṭis* of elephants.
- (120) l. 2. Manussakalale.] "Esa manussitthiyā kucchimānā sukkaṇṇi-tasāṅkhātā kalale putimāṇise jātakini viya jāto."
- (128) l. 1. Saso.] Vide "Sasajātakañ."
- (132) l. 1. Anupalitto.] "Lokenapi lokesu kenāpi sattena vā saṅkhārena vā anupalitto anallino hutvā jāto."
- (133) l. 1. Savāhanān.] "Girimekhalahattisāṅghitañ."
- (135) l. 1. Icchanta.] This stanza is to show Buddha's miraculous power (*iddhībhāva*). All the MSS. have *chādāpi*.
- (138) l. 2. Sakki.] This reference is to the occasion when, seated on the Bodhi throne, Siddhattha asked Māra for a witness to his alms, and his followers with one voice cried, "I am witness, I am witness!" Māra then asked the Bodhisat for a witness to his bestowal of alms. The Bodhisat appealed to the earth as his witness in relation to his sacrifice of his wife Mādī in his birth as Vesāntara.
- (140) l. 1. Gajjanto asani.] One MS. reads *gajjantā asani*.  
l. 2. Tasmiñ majjhe.] "Tasmiñ pathaviākāśānañ abbhantare gato."
- (141) l. 1. Vikiriyyatha.] Used for *vikiriyyatha metri causa* = *vikiriyañ pāpānitha*.  
l. 2. Ajāyitha.] The reading *ajāyatha* also occurs.
- (142) l. 1. Purato, &c.] This stanza refers to the time of day when the victory over Māra was achieved. "Vasavattimārañ parā-jetvā nisinne mahāsamudde nimujjamānañ suvaṇṇacakkañ viya sahasāraṇṇi sūriyo pacchimadisāyañ apagacchati atthaṅgameti; cakkavāḷagabbhañ khiraśāgare nipujjāpaya-maṇo viya pabbhāsamudayañ visajjento anilapathe ullāṅghi-yāmaṇo rajatacakkāñ viya pācinadisāyañ ambare upagac-chati."—*Gūḷatthadīpanī*. The *Ṭikā* has:—"Evañ Vasavat-timārañ parājītvā nisinnasakaladasasahasacakkavāḷavāsino bhūtādayo devatā saddamanussāsesañ — 'Etha mārisā

Siddhatthassa 'mārassa parājayo jayamaṅgalañca Buddha-maṅgalañca ekato karissāmā' ti ekappahārena va samosarissu; tasmim khane paññāsayojanappamāṇaṁ raṁsisahas-supasobhitaṁ suriyamaṇḍalaṁ nemiyaṁ gahetvā mahāsamudde nimujjāpayamānaṁ suvaṇṇaṁ cakkaraṁ viya atthaṁ gacchantaṁ t̃hitaṁ; ekupaṇñāsayojanappamāṇaṁ pabbāsamudayavisajjantaṁ caṇḍamaṇḍalaṁ cakkavālagabbhaṁ khirasāgare nipujjāpayamānaṁ nemiyaṁ gahetvā anilapathe ullaṅghiyamānaṁ rajatacakkaraṁ viya pācinidisato ugacchantaṁ t̃hitaṁ "

(144) 1. 1. Abbidhāvati.] "Runs towards the *Bodhi-maṇḍala*."

(157) 1. 1. Yathākamupage = "Sakasakakammānurūpena uppajjante satte."

(158) 1. 1. Nāpantaṁ = nāpaṁ + taṁ.

1. 2. Tenasesā = tena + asesā (abl.).

Solasudhā]—i.e., the 5 doubts of the past, 5 of the future, and 6 of the present. "Yā pi pubbantaṁ ārabha ahoṣi nu kho ahaṁ atitamaḍḍhānaṁ, na nu kho, kinnu kho, kathaṁ nu kho, kiṁ hutvā kiṁ ahoṣi nu kho ahaṁ atitamaḍḍhānanti pañcavidhā vicikicchā vuttā; yā pi aparantaṁ ārabha bhavissāmi nu kho ahaṁ anāgatamaḍḍhānaṁ, na nu kho, kinnu kho, kathaṁ nu kho, kiṁ hutvā kiṁ bhavissāmi nu kho ahaṁ anāgatamaḍḍhānanti pañcavidhā vicikicchā vuttā; yā pi paccuppanamaḍḍhānaṁ ārabha etvāhi vā paccuppannaṁ ahaṁ nu kho smim, na nu kho smim, kinnu kho smim, kathaṁ nu kho smim, ayaṁ nu kho satto kuto, so kuhim gāmi bhavissati ti chabbidhā vicikicchā vuttā."

(166) 1. 1. Paccayaṁ.] Two of my copies read *dānādivatayaṁ*. Pure.] "Pathamaṁ Dīpaṅkarapādamūlato."

(170) 1. 2. Udānuddrayi.] The reference is to the well-known verses commencing "Anekajātisaṁsāraṁ." *Dhammapada*, vv. 153-154.

1. 3. Māre]—i.e., the five Māras.

(171) 1. 3. Mahāsahassaṁ.] The reading *mahāsahassim* also occurs.

(172) 1. 1. Lokāloke = loka + āloke.

1. 3. Suddhaṁ buddhaṁ.] MSS. read *buddhaṁ suddhaṁ* also.

(173) 1. 1. Bhajitaṁ.] This *Byāpetādyantayamaka* stanza and the stanza previous are omitted in two of my MSS.

1. 4. Namitaṁ, &c.] One MS. reads for the last line:—

Namāmi muniṁ satataṁ niyataṁ.

This is evidently put in to make the stanza syntactically independent of the previous one.

(174) 1. 2. Vatamiti = vata + m + iti.

1. 4. Brahmenāyācito = Brahmena + āyācito. The reading *brahmuna yācito* is also found.

Dhammacakkam.] Buddha's first sermon was the well-known *Dhammacakkapavattanasuttaṁ*. *Dhammacakkam vattayi* (or

*pavattayi*) signifies "Established the Domain of Law," and thence "Set forth the supreme truths of religion." *Cakka*, the symbol of supreme dominion, is taken as a transferred epithet for dominion itself. *Vattayi*, in this connection, is found paraphrased by *desesi*.

(176) 1. 2. Vasi.] "Versed," "accomplished."

1. 4. Anukampimāṇ = anukampā (abl. of *anukampo*, "pity") + imāṇ.

(177) 1. 2. Sanarāmarānaṇ = sa + nara + amarānaṇ. The reading *sana-ramarānaṇ* is also found.

1. 3. Nānāneyehibhisamesi = nānāneyehi + abhisamesi. The vowel is lengthened on account of the metre.

Abhisamesi.] *Guṭṭhadīpanī* has:—"Abhisamayāṇ lokut-taramaggaṭṭhādhigamaṇ pāpesi," taking the meaning from  $\sqrt{i}$ , "to go," but *abhisameti* also technically signifies "appeases the suffering of transmigration."

1. 4. Jhāto.] "Known," "reputed."

(178) 1. 2. Dīṭṭhā pattā ṇātā saccaṇ.] "Catusaccaṇ cakkhunā rāpaṇ viya dīṭṭhā batthatalappattaṇ viya pattā ṇāpeṇa ṇātā."

1. 4. Thomesuṇ.] The praises bestowed upon Buddha are as follows:—

"Tuvaṇ Buddhho tuvaṇ satthā  
tuvaṇ Mārābhibhumuni  
tuvaṇ anussaye chetvā  
tiṇṇo tāresidaṇ pajāṇ."

"Upadhi te samatikkantā  
Āsavā te padālita  
Sihosi anupādāno  
pahinabhayabheravo."

"Tuvaṇ satthā ca ketu ca  
dhajo yuvo anuttaro  
parāyano patitṭhā ca  
dīpo dvīpaduttamo."

(180) 1. 1. Rutā = *kathitā*. The reading *gaṇehi rutā* is also found.

1. 3. Gahaṇā.] This is explained in the *Tīkā* by *anekeṣaṇ mukhena niraṇṭaraṇ kathitā*.

(181) 1. 3. Navavidhesu padesu.] As in the well-known formula:—"Iti pi so bhagavā arahāṇ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṇ buddho bhagavā."

(182) 1. 4. Sugato.] This epithet is explained by "*sundaratṭhānaṇ gato*," i.e., "He who has gone to Nirvāṇa." *Sundaratṭhānaṇ* is also explained by *bodhipallavikatṭhānaṇ*.

(184) 1. 3. Yadatthi ñeyyaṇ = yaṇ ñeyyaṇ atthi. The five *ñeyyadhammas* or intuitive principles of knowledge are *saṅkhāra*, *vikāra*, *lakkhaṇa*, *nibbāna*, and *viññatti*.



- (185) l. 3. Payuta.] This word should be construed with *anantakāśa*. The gloss in the *Tīkanissaya* reads *passata*, "of those who can see." The reading *payutta* also occurs.
- l. 4. Tadiha] = *Tad*, refers to *Sugatabodhi*.
- (188) l. 4. Netam = ne + etam. Stanza 187 is not found in one of my palm-leaf MSS.
- (189) l. 1. Jātovarakamhi = jāta + ovarakamhi.
- (195) l. 1. Salala.] Also salaḷa.
- (196) l. 1. Makulā.] Also vakulā, vakkulā, bahulā.
- (201) l. 2. Kūjanti.] Also kuñcanti, "they warble."
- (202) l. 1. Niecharānaḥ.] Also nijjarānaḥ.
- (204) l. 2. Kartyati.] Also kariyyati.
- (206) l. 2. Kekaya.] Used metri causa for Kekāyā. Two of my MSS. read *kekarā*.
- (207) l. 2. Vijambhitena.] Ins. of vijambhitam, "sport."  
Gitiyā.] Childers gives *gītikā*, the diminutive of *gītī* (f.).  
"a song."
- (208) l. 2. Dhūpiyā.] This I take to be the ins. of a fem. *dhūpi*, "perfume."
- (209) l. 1. Susamphulla.] This word, which is the same as in Sanskrit, is equal to *susamphullita*.
- (210) l. 2. Sāmuddikam.] "Marine," "appertaining to the sea."
- (211) l. 2. Maśāragallaḥ.] The form *maśārakallaḥ* is mostly met with in Burmese MSS.
- (215) l. 2. Kapitthā.] "Wood apples," "elephant apples." The word *kapitthā* literally signifies "a monkey station," i.e., the tree *Feronia Elephantum*. The form *kapittha* appears in one of my MSS. Childers has *kaviṭṭha* as well.  
Coca.] A generic term for the palm-fruit.
- (216) l. 1. Ojaḥ.] "Essence." The gender of the word, as in Sanskrit, is neuter.
- (218) l. 2. Carimakam.] "Last," "latest."
- (220) l. 1. Āvenikam.] The eighteen *Āvenikas* are the same as the eighteen *Buddhadhammas* enumerated by Hardy in his "Manual of Buddhism," p. 381. Also *vide* Burnouf's "Lotus," p. 648.
- (221) l. 1. Āsayānusayañānaḥ.] "The knowledge which understands the thoughts and intentions of others."  
Paroparaḥ.] This indeclinable is equivalent to the adverbial ablative *paramparā*, and is a modification of the Vedic *parovarām*.
- (222) l. 1. Mahākaraṇa, &c.] This line is also given as follows :—  
"Mahākaraṇasamāpattiñānaḥ anāvaraṇamiti."  
l. 2. Asādhāraṇānete = asādhāraṇāni + etc.
- (225) l. 1. Rammaḥ.] One text reads *varaḥ*.
- (226) l. 2. Orohaṇakam.] Also *orohanakam*.
- (230) l. 1. Paṇidhānamhi.] Used as equivalent to *paṇidhānato*.  
l. 2. Parinibbāyinaśavo = parinibbāyi + anāśavo.

- (231) l. 2. Nibbāyittha.] The reading *nibbāyoti* occurs in two of my texts.
- (232) l. 1. Dhammo]—i.e., the *Suttapiṭaka* along with the *Abhidhamma-piṭaka*. The word often occurs in this sense, unless it be assumed that the *Abhidhamma* was added to Buddha's word as an after compilation by his disciples.
- (237) l. 1. Paramparābhatānaṃ.] Instead of *abhatānaṃ*, some MSS. read *dgaṭṭānaṃ*.
- (239) l. 2. Lañchanakaṃ.] All the MSS. have *lañcanakaṃ*. This error arises from the fact that the Burmese phonetic system does not admit of any palatal aspirate.
- (242) l. 4. Pemaṇiyo.] The reading *paṇḍito* also is met with, which the metre does not justify.
- (243) ll. 3-4. Vajirūpamātipaṇḍā = vajirūpamā + atipaṇḍā.
- (244) l. 4. Accapalo.] The readings *apacalo* and *appacalo* also occur.
- (245) l. 1. Bhavēyyaṇaṃ = bhavēyyaṇ + aṇaṇ.
- l. 2. Bhogo, &c.] Two MSS. read for the second line "bhogo ca dinnehi vibhavo-m-aṇṇo."
- (248) l. 1. Anūpalitto.] This is used for *anupalitto* for the sake of the metre, and is equivalent to the form *anuppallito*, which one of my MSS. has.
- (249) l. 2. Kareyyakhantīṃ = kareyyaṇ + khantīṃ.
- (250) l. 1. Pañca]—i.e., *property, wife, children, dominion, and life*.



## APPENDIX

### (A.) METRES OF THE *JINĀLANĀKĀRA*.

#### I. OCTOSYLLABIC DISSIMILAR QUARTER-VERSES.

##### (a) *Vatā*.

Free.	Trisyllabic.	Trisyllabic.	Free.
<i>x</i>	<i>y</i>	<i>z</i>	<i>x</i>
<i>x</i>	<i>y</i>	— — —	<i>x</i>
<i>x</i>	<i>y</i>	<i>z</i>	<i>x</i>
<i>x</i>	<i>y</i>	— — —	<i>x</i>

##### (b) *Pathyāvatta*.

<i>x</i>	<i>y</i>	— — —	<i>x</i>
<i>x</i>	<i>y</i>	— — —	<i>x</i>
<i>x</i>	<i>y</i>	— — —	<i>x</i>
<i>x</i>	<i>y</i>	— — —	<i>x</i>

*N.B.*—*x* = — or — but sometimes dissyllabic; *y* = any trisyllabic foot except — — — or — — —; *z* = any trisyllabic foot.

The following stanzas have an additional syllable in the free member:—105 (4th Pāda), 117 (4th P.), 121 (2nd P.), 139 (1st P.), 140 (1st and 4th P.), 142 (2nd P.), 145 (1st P.), 149 (3rd P.), 153 (2nd P.), 155 (4th P.), 160 (1st P.), 169 (3rd P.), 202 (3rd P.), 220 (3rd and 4th P.), 222 (1st P.), 224 (1st P.), 228 (1st P.), 231 (3rd P.).

The following furnish examples of the odd pādas running into the even pādas:—Stanzas 141, 152, 228, 229.

The free syllable is wanting in stanzas 164 and 241, the former having seven syllables in the fourth pāda and the latter seven in the second pāda.

*Irregularities.*

Stanza 141 has ˘ ˘ — in the 2nd foot of the 2nd pāda, 162 has ˘ — —, 169 has — — ˘, 218 has ˘ ˘ ˘ in the second foot of the 4th pāda, 220 has — — ˘ in the 2nd foot of the 2nd pāda. The inflectional vowel *i* is shortened for the sake of the metre, as *jātisu* for *jāṭisu* (v. 161), *vāpisu* for *vāṇisu* (v. 191), *hatthinani* for *hatthēnani* (v. 207), &c.

## II. OCTOSYLLABIC SIMILAR QUARTER-VERSES.

*Vijjummāla.*

— — | — — | — — | — —

*Examples.*—Stanzas 172, 178, 188.

## III. STANZAS OF 11 SYLLABLES.

(a) *Indavajirā.*

— — ˘ | — — ˘ | ˘ — ˘ | — ˘

*Examples.*—Stanzas 4, 54, 56, 177, 182.

(b) *Upavajirā.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘

*Examples.*—Stanzas 94, 96, 112, 183.

(c) *Dodhaka.*

— ˘ ˘ | — ˘ ˘ | — ˘ ˘ | — —

*Example.*—Stanza 48.

*Upajāti Stanzas.*

Upajāti stanzas, made up of (a) and (b), present a large variety.  
*Examples.*—6, 7, 12, 14, 27, 28, 30, 39, 40, 51, 52, 57, 58, 59, 70, 74, 75, 83, 84, 111, 114, 171, 187, 243, 244, 245.

## IV. STANZAS OF 12 SYLLABLES.

(a) *Vamsaṭṭha.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘ —

*Examples.*—Stanzas 97, 98.

It also forms Upajāti stanzas in combination with Indavajirā or Upavajirā, or both. *Examples.*—8 (1st Pāda), 9 (1st and 2nd P.), 13 (1st and 2nd P.), 16 (4th P.), 37 (1st P.), 38 (1st and 3rd P.), 50 (3rd and 4th P.), 55 (2nd and 4th P.), 61 (1st, 2nd, and 4th P.), 64 (3rd P.), 80 (2nd P.), 81 (2nd P.), 87 (1st P.), 88 (1st P.), 90 (1st and 2nd P.), 92 (4th P.), 93 (3rd P.), 113 (4th P.), 190 (4th P.), 175 (4th P.).

(b) *Totaka.*

— — — | — — — | — — — | — — —

*Examples.*—Stanzas 173, 179, 180.

It also appears in stanza 71, but the 1st and 3rd pādas have a foot deficient.

The following do not occur in all the quarter-verses:—

(i) *Indavanisa.*

— — — | — — — | — — — | — — —

*Examples.*—Stanzas 10 (2nd and 3rd Pāda), 11 (1st P.), 15 (3rd and 4th P.), 17 (4th P.), 18 (4th P.), 19 (2nd P.), 21 (2nd and 4th P.), 36 (1st and 2nd P.), 41 (1st P.), 49 (1st P.), 53 (4th P.), 60 (3rd P.), 73 (1st P.), 78 (3rd P.), 79 (1st and 2nd P.), 82 (2nd P.), 87 (3rd P.), 88 (3rd P.), 89 (4th P.), 93 (1st P.), 95 (1st and 4th P.), 115 (3rd P.), 190 (2nd P.), 176 (4th P.), 189 (4th P.), 209 (4th P.), 248 (2nd P.). The metre comes in combination with *Indavajirā*, *Upavajirā*, and *Vamsatṭha* quarter-verses.

(ii) *Kamālā.*

— — — | — — — | — — — | — — —

*Example.*—Stanza 91 (1st Pāda).

## V. STANZAS OF 14 SYLLABLES.

*Vasantatilakā.*

— — — | — — — | — — — | — — — | — — —

*Examples.*—23, 24, 26, 31, 62, 65, 66, 67, 68, 85, 86, 87, 88, 110, 181. This metre also occurs in the fourth pādas of stanzas 69 and 76.

## VI. STANZA OF 15 SYLLABLES.

*Malinî.*

○○○ | ○○○ | — — — | ○ — — | ○ — —

*Example.*—Stanza 185, but the 3rd pâda presents some irregularity, the 8th and 9th syllables being ○ ○ instead of —, —.

## VII. STANZA OF 17 SYLLABLES.

*Mandakkantâ.*

— — — | — ○ ○ | ○ ○ ○ | — — ○ | — — ○ | — —

*Examples.*—Stanzas 172, 178, 188.

## VIII. STANZA OF 19 SYLLABLES.

*Saddullavikīhitâ.*

— — — | ○ ○ — | ○ — ○ | ○ ○ — | — — ○ | — — ○ | —

*Examples.*—Stanzas 3 and 186. The cæsura falls after the 13th syllable.

## IX. STANZA OF 21 SYLLABLES.

*Saddharâ.*

— — — | — ○ — | — ○ ○ | ○ ○ ○ | ○ — — | ○ — — | ○ — —

*Examples.*—Stanzas 1, 2, 22, 174. The cæsura falls after the 7th and the 14th syllable.

*Irregularities.*

Stanza 11 has ○ — — in the third foot of the third pâda, stanza 20 — — — in the first foot of the third pâda, stanza 64 has the trisyllabic foot — ○ ○ in the fourth foot of the fourth pâda, stanza 184 has its first quarter-verse as follows:—

○ — ○ | ○ — ○ | ○ ○ — | ○ — ○

which forms no recognised metre. Line second of stanza 30 appears doubtful, but I take it to be Rucirâ as follows:—

— — ○ — — ○ ○ ○ — — ○ — —  
hitâya attanamabhiropitakkhane.

The first line of stanza 250 appears defective.

## (B.) WORDS AND FORMS NOT IN CHILDERS' DICTIONARY.

## STANZA.

- 2 Natvāna—ger. of  $\sqrt{nā}$ , "to bow," "to adore."  
 Suvimha—"very astonishing." [Sk. suvismya.]
- 3 Kamato—"successively," "respectively." [Sk. kramaśas.]
- 4 Ādittan—abs. noun, from *ādi*.
- 5 Niyamo—"defining," "discernment."
- 7 Byatīta = *vyatīta*, "long past" [vi + ati + ita].
- 9 Sambhūṇanta—pres. part. of sambhūṇāti, "thinks," "d3-  
 liberates," from  $\sqrt{bhu}$ .
- 11 Asambhi—"without fear," "tranquillising."
- 12 Anupekkhī—"desiring."
- 13 Adhicca (n.)—"superiority." In the text the word is used  
 with regard to Buddha's inherent superiority of intellect,  
 not dependent on any one else. Hence "underived,"  
 "uncaused."
- 18 Sayi—"lying."
- 45 Avhāyita—P.P.P. of *avhāyati*, "calls." [Sk. āvḥāyita.]
- 47 Purekkhito—a frequently found form in Burmese MSS. for  
 purakkhito.
- 50 Paditta—P.P.P. of *padippati*, "burns," "blazes."
- 52 Anaṅga—Kāma, the God of Love; Manobhū.
- 53 Sādhya = *sādhita*ba, from *sādheti*.
- 54 Uyāta = uyyāta—P.P.P. of uyyāti.
- 55 Ūna = una.
- 59 Sayambhu—"knowing by oneself," "untaught." [Sayam  
 and  $\sqrt{bhu}$ , "to know."]
- 60 Khuracakkam—"a circular razor-like instrument of torture  
 in hell." Cf. "Uracakkam."
- Sārajjā—"tormenting," "occasioning fear." [Sa +  $\sqrt{ard}$   
 + ya]?
- 61 Sirīsapa = sirimsapa.
- Samañjasa—"pure," "virtuous."



## STANZA.

- 62 Mattebha (matta + ibha)—“an elephant in rut.”  
 63 Panuṇṇa = panunna.  
     Bāṇa (n.)—“arrow.”  
 67 Saroja—“pond-produced,” “lotus.”  
 70 Aḷi—“bee.”  
     Pāḷi—“row.”  
     *N.B.*—Burmese MSS. give the orthography of both these words correctly. There is nothing in the Burmese phonetic system to allow *l* to pass into *ḷ*.  
     Saṃkujati—“recoils,” “shrinks,” from  $\sqrt{kuj}$  or  $\sqrt{kuc}$ , “to draw back,” with *saṃ*.  
 72 Atiricca (adv. gerund)—“exceedingly,” “surpassing,” from  $\sqrt{ric}$ , “to surpass.”  
     Vanitā = vanitā.  
 73 Saṇcodita—P.P.P. of saṇcodeti = saṃ + codeti.  
     Aṅga = itthiliṅga = aṅgaḷa.  
 75 Hasula and hassula—“charming.” [*Sk.* *harshula*.]  
     Sumajjha—“slender-waisted.” [*Sk.* *sumadhya*.]  
 77 Saṃbhamati—“whirls.” [*Sk.* *sambhramati*.]  
 78 Opacita = upacita.  
 80 Pattuṇṇa—“cloth from the kingdom of Pattuṇṇa.”  
     Cina—“cloth from China,” “China silk”?  
 81 Sudhāsa—“ambrosia-eating.”  
 82 Vilāsini (f.)—“beautiful,” “charming.”  
 83 Vijjita—P.P.P. of vijjati = vijati.  
 89 Varas—pres. part. of varati, “desires,” “solicits.”  
     Riñci—aor. of riñcati, “abandons,” from  $\sqrt{ric}$ .  
 91 Kali—score, stake.  
     Tunnakāro } —“a tailor” (“pricker with a needle”).  
     Tuṇṇakāro }  
 98 Abhimāra—“the great Māra.”  
     Irati—pres. part. of irati, “moves” (as in *Sk.*).  
     Avedesi—causal aor. of  $\sqrt{vid}$ , “to know.”  
     Orava = avarava—“freedom from noise.”  
 105 Anānino—dat. of anāni, “breathing,” adj. from *ananaṃ*.  
     Enaṃ—“sin.”  
 106 Sāri—“putting in mind,” “remembrancer.”

## STANZA.

- 108 Pātu—imperative of pāti, “supports,” “maintains.” [Vedic  
√pri.]
- 109 Sañño—“having a name.”  
Tamado—“destroying gloom,” “dispelling darkness.”  
Ado—“destroying.”  
Anaññi—“not another,” “self.”
- 118 Nārāyana } —the first man of great strength. [Sk. nara  
Nārāyana } or nāra + ayana.]
- 144 Abhīdhāvati—“runs towards.”
- 176 Vasi—“capable,” “versed,” “accomplished.” [Sk. vaśin.]  
Anukampā—abl. of anukampa (m. or n.), “pity.”
- 178 Jhāta—“known,” “reputed,” “thought of.” [Sk. dhyāta.]
- 180 Ruta—P.P.P. of ruvati, from √ru, “to noise.”  
Salala }  
195 Salala } —*Pinus Longifolia*. [Sk. śārala.]  
Ketaka (m.)—*Pandanus odoratissimus*.
- 196 Mukula (m. or n.)—*Mimusops Elengi*.  
Kūjati }  
201 Kuñcati } —“warbles,” “hums.” √kuj and √kuc.
- 203 Seleti—“whistles.”
- 207 Vijambhita (n.)—“sport,” “gambol.” [Sk. vijimbhita.]  
Gītī (f.)—“song.”
- 208 Dhūptī (f.)—“perfume,” “incense.” √dhup.  
Sāmphulla (as in Sk.)—“sāmphullito.”
- 210 Sāmuddika—“marine.”
- 211 Masāragallam (= masārakallam)—“cat’s-eye.”
- 213 Khoma—“cloth from the Khoma country.”
- 215 Kapiṭṭha = kaviṭṭha.  
Coca—“palm fruit.”
- 216 Ojaṁ (n.)—“essence.”
- 221 Paroparam (Vedic adv.) = paramparā.
- 225 Orohanaka (m.)—“descent.”
- 239 Lañchanaka = lañcanaka.

## (C.) PROPER NAMES.

Anupīya—the mango grove in which Siddhattha sojourned on his way to Rājagaha.

Anomā—the modern Rapti.

Ājāra—Siddhattha's instructor after his renunciation.

Anitthigandha—an uxorious prince of Benares. *Vide* Notes, v. 89.

Udaka—Siddhattha's instructor after his renunciation.

Kanthaka—Siddhattha's horse.

Kusa—a king of Jambudīpa. *Vide* Notes, v. 88.

Channa—Siddhattha's servant.

Tusita } —the fourth Devaloka.  
Tussita }

Narāyana } —the first man of immense strength.  
Nārāyana }

Pabhavati—daughter of King Madda, with whom Kusa fell in love. *Vide* Notes.

Ramīna—the name of a city.

Ramma—Siddhattha's palace.

Lumbini—the grove in which Siddhattha was born, between Kapilavatthu and Devadaha.

Sankassa—a town of the Gangetic Doab; the place where Buddha descended after preaching to his mother in the Tāvātimsa heaven.

Sivinda—ruler of the Sivi people, *i.e.*, Vessantara.

Subbha—Siddhattha's palace.

Sumedha—the Bodhisat in the time of Dīpaṅkara.

Suramma—Siddhattha's palace.

Suyāma—the archangel who followed Siddhattha after his birth, holding the fan as a royal emblem.

Haritaco—a confidential adviser of the king of Benares. *Vide* Notes, v. 90.

## (D.) RHETORICAL TERMS.

- Abyâpeta = avyâpeta—"non-isolated," "undetached," "conjunct," used for rhyming words that come together.
- Abyâpetâdiyamaka—"a rhyming word at the beginning of a quarter-verse." Abyâpetâliyantayamaka—"conjunct rhymes at the beginning and end of a quarter-verse."
- Akkharuttarika—"a letter passing beyond," *i.e.*, "alliterative."
- Ekañhânikayamaka—"rhyme on one element," as, for example, on the gutturals in stanza 101. Rhymes may also be *diviñhânika*, *tiñhânika*, &c.
- Pañiloma—"palindromic." Pañilomakañ—"palindrome."
- Paheñi—"enigmatic." Paheñikâ (*f.*)—"enigma," "riddle."
- Byâpeta = vyâpeta—"disjunct," "isolated." *Vide* "Abyâpeta."
- Byâsa = vyâsa—"distributed," "diffused," applied to rhymes in no particular part of the *pâdas* of a stanza.
- Yamaka—"rhyme," "synonymous sound." Mahâyamaka—"a stanza in which all the quarter-verses are the same." The following stanzas on "Yamaka" are from "Subodhâlâñ-kâra :"—

Yañ kiliññhañ padañ mandâbhidheyyaṃ yamakâdikañ  
 kiliññhapadadose va tampi antokariyati.  
 Pañitasaddaracitañ siliññhapadasandhikañ  
 pañâdagunañyuttañ yamakañ matamedisañ.  
 Abyâpetañ byâpetañca caññâvuttânekavannañjañ  
 yamakañ tañca pādānamādimajjhantagocarañ.  
 Sujanâsujanâ sabbe gunenâpi vivekino  
 vivekañ na samâyanti aviveki janantike.  
 Kusalâkusalâ sabbe pabalâpabalâtha vâ  
 no yâtâ tâvâhosiññhañ sukhadukkhappadâ siyuh.  
 Sâdarañsâdarañ hantu vihitâ vihitâ mayâ  
 vandānavandanāmānabhājaneratanatthaye.

Kamalañ kamalañkatthun vanado vanadombarañ  
 sugato sugato lokañ sahitañ sahitañ karañ.  
 Abyāpetādiyamakasseso leso nidassito  
 ñeyyāñimayeva disāyaññāni yamakāni pi.  
 Accantabāhavo tesāñ bhedā sambhedayoniyo  
 tattha pi keci sukarā keci accantadukkarā.  
 Yamakañ tañ paheñi ca nekantamadhurāni.

# JINĀLAŅKĀRA

TRANSLATION



# JINÂLANKÂRA

## TRANSLATION.

1. The Buddha, most excellent in the three worlds, having abandoned wealth, children, wife, and bodily existence for mankind, having fulfilled the thirty *Pâramis* and attained the unparalleled constituents of Transcendental Knowledge, attaining pure intelligence, which bestows all virtues—he, having put an end to suffering, has rescued virtuous people from misery.

2. Having paid honour to him, the Conqueror, abounding in accumulations of good, and the sole friend of the whole world, to whom most exalted in the world of creatures no one is equal in the potency of good, who is worthy of admiration, of extensive greatness, free from impurities and possessed of the essentials of Buddhahip, listen to me declaring the means, the appropriate means, tending to the Fruition leading to the state of Sugata.

3. He who is born in the ninth *Khana* is full of knowledge, pure in his senses by the observance of the precepts, having looked upon transmigration with fear, and Nirvâna, the destroyer of existence, without fear—he, well worshipping the sage, because he points out the road tending to Bliss, should secure that bliss by means of the respective *bhâvanas*, *Buddhânussati*, &c.

4. Who is Buddha? What that Buddha virtue which is inconceivable and the like? What good has he not done



for the general weal? What has that Buddha declared and done which is not in accordance with truth and not held in common with others?

5. He is distinguished as Buddha as displaying the pure elements of being; and he, indeed, is distinguished as "possessed of good characteristics," who is pure in the display of the elements of existence.

6. Day by day, relying on his own supernatural power, he performed the Five Duties (incumbent on Buddhas), bringing faith to people; and, knowing fully the suitable conduct for them, preached the abandonment of the (seven) attachments.

7. He whose virtues are infinite and in the ascendancy, he, being called the unparalleled sun in the threefold Buddha domain, knows this world and the future world, what is possessed of thought and what is devoid of thought, his own existence and that of others, as well as time past, future, and present.

8-10. Not one, nay, not all together in the endless world-systems are equal to him: in the different cardinal points, the east, &c., the worlds are innumerable owing to their existing in thousands, yet Devas, men, and Brahmas in them coming together and deliberating are not able to declare the road to Nirvâṇa, not knowing, by their own power, the rising up of corresponding Cause and Effect, of Name and Form antecedent in time without a beginning—not knowing their coming up and having entered into the various contrary conceptions, not knowing, too, the rise of action and consequence, whether single or multiple, produced or natural, being concealed by the density of intelligence and continuity, they are unable to declare the Way to Bliss.

11. He, the unparalleled light-giver and Bestower of Tranquillity, considering all that can be known, has the capability in the midst of them (Devas, men, and Brahmas) to show the Way to Bliss by publishing words, excellent and quieting.

12. The chief of Sages, of the Gotama family and the son of the Sakya race, being the Lamp of the whole world, has in virtue of his compassion caused endless people to escape from the bonds of existence, unregardful of anything in return.

13. Declare his inestimable goodness in this world! There is none equal to or surpassing him! How declare that goodness as given to him by a Buddha similar to himself, produced by himself, or whether obtained without a cause?

14. He has obtained this result of Buddhahood through the unparalleled acts of charity, &c., even self-performed—not obtained without a cause or from a previous Buddha, or by the authorisation of the large body of Brahmas and others.

15. In a past cycle, at the beginning of four *asaṅkheyyas* and one hundred thousand *kappas*, when he was the hermit Sumedha, he went through the sky by supernatural power.

16, 17. When Dipaṅkara, the Conqueror, went to the town of Ramma with his followers, being honoured by gods and men and shining (with glory) like the sun in the sky with a thousand rays, then, while those who were strenuously exerting themselves in making a path for him, he, Sumedha, on hearing the cry "Buddha," being pleased and delighted, said, "To-day, by giving up my body to him, I, like him, shall be a Buddha in the future."

18. On that track, having made his body into a bridge on the swampy mud, he, lying down, said, "If transcendental knowledge will be to me in the future, let this Buddha go over my head."

19. The Conqueror, Dīpaṅkara, went towards his head, knowing his intention would be realised in the future, and made an unqualified prediction, saying, "He indeed will become Buddha in the future."

20. On hearing this, he, as if having attained the state of one who received the sprinkling (of purification), and imagining supernatural knowledge as obtained by him, rose and acquired a complete grasp of the ten *Pāramīs* after the sage (Dīpaṅkara) as well as Devas and men had honoured him and gone away.

21. Having obtained firm mastery in all the thirty *Pāramīs*, and though he had the power to attain Nirvāṇa by passing beyond existence, through Dīpaṅkara possessed of the three *sikkhās*, he, through pity for creatures, transmigrated.

22. He having paid full honour to the various peerless Buddhas who have made their appearance, it having been predicted by them with certainty that he would be a Buddha, adored with his head the peerless words of those Buddhas, and, bearing up every suffering, he fulfilled the *Pāramīs* which bestow all good qualities.

23. He who, oppressed by suffering, saw people too oppressed by suffering, always manifested compassion for mankind, knew verily such and such to be the means of their emancipation, and laid their sin upon himself.

24. By sinking in the seas of the various excellent *Pāramīs*, charity, &c., he, seeking the benefit of creatures, did not consider even the suffering entailed upon him by wicked men as anything considerable.

25. Severing his own head and giving it, cooking his own flesh and giving it, he, during the time of his aspirations for Buddhahood, having abandoned his body—how could he offend the wicked by such sacrifice?

26. Thus seeking the benefit of creatures, he underwent endless suffering during a hundred births; and, in the time of Dīpaṅkara, devoted himself to wisdom, mental concentration, and the precepts, until he accomplished his aim at the foot of his own Bodhi tree.

27. When Sumedha (in the time of Dīpaṅkara) made aspirations towards Buddhahood, and when he, as Sivinda, gave up Maḍi, there was not, within the births of these two periods, even a single benefit which he did not attain.

28. His births during that time being as countless as the innumerable drops of water in the great ocean—how can be expressed the endless extent of his accomplished *Pāramīs*, or where can there be found a similarity to him?

29. He who has sown the seed of a sweet mango on the roadside with the object of providing shade and fruit, even in the very moment of sowing it, in virtue of the shade and the fruit (he intends to provide), there is acquired by him whatever merit had not been obtained before.

30. So, when he (Sumedha) planted himself for the benefit of mankind on the road of transmigration, over him there sprang up merit, and whoever wished divested him of his wealth, his limbs, and life.

31. He gave more blood than there is water in the ocean; he gave as offering his own flesh exceeding the earth in quantity, his head with its crested hair surpassing Mount Meru in size, and his eyes exceeding in number the stars in the sky.

32, 33. Crossing verily by his power over the deep oceans of the water of charity, &c., and bringing the *Páramís* to a consummation by the bestowal of *Mañi*; living among the multitude in the *Tusita* heaven and attaining to the maturity of knowledge, he, at the request of the *Devas*, entered his mother's womb.

34. With thought and consciousness he entered his mother's womb; at the time of his entering it, the ten thousand worlds quaked.

35. Then at the time when he was in the womb there were visible the thirty-two characteristics of a great man: the mother, enraptured, sees her son in the womb.

36. She, on coming to her full time, after ten months, went to the excellent *Lumbini* grove in bloom, stood holding the excellent branch of a tree, and easily gave birth to that excellent son.

37. Then *Devas* and *Nāgas*, *Asuras* and *Yakkhas*, of the ten thousand worlds, from all sides came in raptures of delight to the blessed world-system.

38. The *Devas* held up in the sky branches of various kinds, and an umbrella, a thousand in circumference; gold-handled whisks flap; they beat drums, and conches sound.

39. Unbesmeared with any filth, he stood spreading out his feet and appeared like a preacher descending from a pulpit, or the excellent sun coming out from a cloud.

40. Sinless hosts of *Brahmas* approached him and received him in a net of gold, the *Devas* in the hide of the antelope, and men in the finest cloth.

41. Leaving their hands, he stood on the excellent spot of ground: he looked fully at all the points of the compass, and *Devas* as well as *Brahmas* said, "Equal to thee or superior there is no one anywhere!"

42. Making an advance of seven paces northward he sent forth a pleasant shout, causing those Devatas to hear him.

43. The mother then went to her home, taking her son; and on the seventh day she attained the state of Deva.

44. The Brahmas, having regaled themselves well with food, on seeing, on the fifth day, his excellent characteristics in order to give him a name, raised one finger and said, "He will be a Buddha devoid of sin."

45. "On seeing an old man, a sick man, a dead man swathed in cloth, and a monk, he, abandoning the pleasures of sense, enters upon the ascetic life and will become a Buddha free from sin."

46, 47. In course of time increasing (in beauty, &c.) in the prospering family like the moon, and advancing in merit like the sun in the sky, Siddhattha—named so because he had accomplished every good—having obtained Yasodhara as his wife, was attended by forty thousand accomplished women.

48. During the three seasons of the year, in suitable dwellings—the Ramma, the Suramma, and the Subha palaces—he pleasurably enjoyed the wonderful and astonishing magnificence of royalty like the bliss of the celestial world.

*Honour to him, inasmuch as to him possessed of greatness  
no darkness is!*

49. On seeing the (four) signs for the destruction of pride, the uncomeliness of women for the destruction of enjoyment, evil deeds for the destruction of happiness, there was acquired by him the knowledge for the destruction of existence.

50. The great sage, on seeing his wife and son, did not give vent to the great torrent of his love, like one rising up and going away, making a terrible uproar, from a blazing house.

51. Going and removing his foot from the threshold of Mâra, the most excellent of men, on his way to Nirvâṇa, thought to himself, "It is fit for me to go by the raft of adorning goodness: the wish comes to me very much for the destruction of sin."

52. The great sage, going to the threshold of Mâra, reflected well about the breaking up of pollution, saying, "What benefit to me remaining in the mouth of death and old age? there is no profit remaining in the realm of desire—not in my own domain."

53. "Not by the various desires is there the consummation of freedom; there is no benefit to me by pride in its various forms; Mâra with his army, not easy to be checked, crushes me like one crushing sugar-cane with a pressing machine."

54. Seeing men burning (with *Kilesas*), roaming about (in transmigration), carried away (by the four floods), base, without protection, without refuge, without asylum, and not seeing happiness, he thought, "How can they be instructed by me (if) devoted to sensual inclinations?"

55. "I who have attached myself to wisdom, separated myself from ignorance, and am regardless of attachments, I am unable to take over mankind (across the ocean of transmigration) whether with or without essential good, or whether separated from wisdom or attached to ignorance."

56. "The unorthodox do not declare Nirvâṇa to be the road (to Bliss); these men are unanimous in calling heresy superior: the society of one who is in the darkness of

ignorance is bare: I shall destroy that society by the most excellent path of Saintship."

57. "By violent action men produce suffering that cannot be borne: they know not that insufferable evil has its origin in their violence of action."

58. "The *oghas*, *yogas*, *āsavas*, and *kilesas* which rise up destroy men: birth, decay, and death are certain; and misfortune of various kinds is perpetuated."

59. For a long time seeing the blazing of the fire of *kilesas* and knowing the inner thoughts of creatures, the self-instructed one thought—"I will attain to the perfection of knowledge; I will instruct creatures and afterwards I shall behold that renowned son of mine."

60. "The celestial wheel is like a razor worn as a fillet round the head, sovereignty like something to be disgusted with, the society (of women) like a society of drunkards, the relations coming to place me in bondage like enemies, this son born to me the Ambassador of Impurity:"

61. "Her existent glory abides blazing in her; this is like a great serpent's hole and a great poison; these brilliant young women are like a thorny fence in the pure path to Nirvāṇa."

62. "To whose glory no other glory can be compared, on looking at whom (Yasodhara) there is no end to satiety—Now Desire, I shall undertake the breaking of thy head; I shall go on the majestic lion-like path over the temporal cavity of the elephant intoxicated with lust:"

63. "O Sir, Desire, for a long time the discharger of arrows, bundle up your arrows; henceforth destroy what has been discharged; and by repelling you with a mind



that has attained to the absence of any footing (for existence) grieve not; but even if grieving, I shall go to Bliss without looking at thee, O Desire: ”

64. “Delight and pleasure in sensuality be off! in seclusion (from the world) delight is befitting; thus reflecting, I, rending the mind attached to Desire, depart as a girl seeing a snake somewhere.”

65. As long as the sun travels impeded by the Cakkavâla rock and the Cakkaratana goes along (unobstructed) in the world, till then how can he, going in the sky as lord and conqueror of the Four Islands bounded by the Cakkavâla, forsake all and, being free from attachment, remove his foothold from the world?

66. Forsaking the four great islands and the 2000 lesser islands, and in them the excellent Jambudîpa, supplied with fruits and occupied by the most exalted of beings, and the delightful town of Kapilavastu in the centre of the Earth, how did he, without desires, withdraw his foot?

67. Abandoning eighty thousand of his relatives of the Sakya family, who, since seven generations, had conquered crowds of enemies and who were in possession of elephants, horses, corn and wealth,—abandoning the chief of men, his father, superior to all the house of Gotama—how did he, free from attachments, remove his foothold?

68. Having abandoned his beautiful Suramma edifice, resplendent with gems, in summer most wonderful, being as splendid as a Deva's abode, having abandoned the flag and steamer and the white umbrella raised aloft, how did he, free from desires, remove his foothold?

69. Having forsaken the four tanks with the lotuses that flourished in the vicinity of his dwelling—(cranes sing on the red lotuses)—how did he, free from desires, upraise his foot?

70. He sees around the palace from his window the row of bees that buzz on the lotuses on the lake ; seeing their lord's mouth, a veritable lotus, the lotuses recoil, as it were, through shame.

71. The bees went about on the various lotuses happy and with pleasant buzz ; they even now besmeared his palace with honey, crying, "Why was this (dwelling) abandoned by our Lord ?"

72. The bees, carrying the nectar thence to the palace with resounding sounds, manufacture most delectable honey ; the women play on the lute in sounds surpassing the music of the bees ; they then dance like the females in the Devaloka.

73. The virtuous (women), with brilliant metallic zones and plump inviting breasts and lips, afford pleasure like celestial fairies : these charmers, like medicine, bring happiness to men.

74. The charming women, delighting in pleasure, beat drums, &c., with hands highly reddened, in the vicinity of the palace : a thousand advance dancing with instruments in their hands and incite him, saying, "Though Sakka exist, what equal is there to one of the Sakya race ?"

75. The charming well-dressed women, well decked and bearing garlands of flowers, with voices astonishingly harmonious, breasts like the Nimba, beautiful waists, and eyes large, dance to the resounding accompaniment of drums.

76. Women to whom in the world there were no equals, whose touch language has no power to describe—partaking of such sensual enjoyments and forsaking them, how did he, free from desire, upraise his foot ?

77. She (Yasodhara) sings songs already learnt or extempore, giving pleasure to her master, sending out harp-like sounds from her girdle and anklet, with the feet on the ground or thrown up in the air: the women whirl about to movements of the bracelets, with hands uplifted or lowered: seeing this joy-making, yet without seeing it, he goes away—Alas! alas! what benefit in all these efforts?

78. By merit through an endless accumulation of time, he, on that day, forsaking his begotten son, his wife as well as his vehicles and residences acquired by him, departed as if he was Sugata (Tathâgata) who had attained Nirvâṇa.

79. Forsaking his living father and (step) mother, such relatives and such females (as have been referred to), as well as such habitations, he departed like Tathâgata gone to Nirvâṇa.

80. Clad in well-scented robes of Kâsi and China, of Khoma and Pattuna, and in the *dukûla*, he was as resplendent as Sakka! Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

81. The four jars of treasures that display the lustre of greatness rose up from the earth which holds creatures on its surface—the earth containing inanimate as well as animate beings, and on which dwell the eaters of ambrosia. Forsaking these, he departed like Tathâgata gone to Nirvâṇa.

82. He ate Sâli rice, good and sweet-smelling, along with the women, his charming fellow-dwellers, from a golden tray decorated with a hundred lines; but leaving this, he departed like Tathâgata gone to Nirvâṇa.

83. His body, naturally perfumed with grateful odours, was anointed with odorous perfumes, and fanned with fragrant air; forsaking this, he departed like Tathâgata gone to Nirvâṇa.

84. He had his body excellently marked with beautiful signs and decorated with god-like ornaments, and he was resplendent with princesses of the same race. Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

85. Various seats, sleeping-places, residences as brilliant as the stars and like the ocean, the Repository of Gems, and there the upraised flag adorned with gems,—these he abandoned,—these which he considered like drops of dew.

86. He has gone from the women resplendent with various gems; from his residences always musical with their voices, and from his sovereignties adorned with the *cakkaratana*: he, indeed, in consequence, is honoured by the most excellent of men.

87. He, indeed, has gone away like Tathâgata having abandoned Yasodhara with full lips and breasts, having limbs like the flags in the theatre of Anaṅga, resplendent with the splendour of celestial nymphs, and dutiful to her husband.

88. Prince Kusa having served Pabhâvati, who had no natural desire for enjoyments, carried the rice-pole: forsaking the beautiful and excellent Yasodhara, superior to her, he verily departed like Tathâgata.

89. Anitthigandha formerly, desiring the wives of others, went about in the town armed with a sword; though abandoning dignity, he did not abandon women, but now, forsaking this Yasodhara, he, the Tathâgata, departed.

90. Haritaca, through force of his passion on account of the nakedness of the queen, ignored his vow of chastity and followed his desires, but now forsaking such enjoyment he, the Bodhisat, has assuredly departed as the Tathâgata.

91. Practising separation from the world during countless cycles, he went away, abandoning royal magnificence and a most excellent woman: he described that past sacrifice as a small stake, looking upon it as a tailor looks upon a hole in a garment.

92. Bearing this in mind, the God of Love now praised Yasodhara, who was like the flag (in his theatre); and he, the kinsfolk of remissness, said, "He who is intoxicated with passion is conquered by me:" he knew not of the occasion for the discharge of the thunderbolt of knowledge.

93. Seeing existence as the origin of the fire of suffering and destroying lust that gives rise to it, he abandoned Yasodhara with plump lips and breast, and attained Nirvâṇa which gives potency to Buddhas.

94. Having had a hold on the minds of endless creatures, during endless ages, the (hitherto) victorious God of Love was indeed overcome by him singly: he who went away thus (to become a monk) will not return.

95. Seeing the occasion for the discharge of the thunderbolt of knowledge, he, the God of Love, having thus undergone defeat, will not return again.

96. His going away (after the conquest of Ananṅa) was wonderful; wonderful indeed the bringing about of the cessation of combustion; wonderful, too, when Mâra spoke of the Buddha's attainment of tranquillity; wonderful, indeed, when he did not set his mind on the laughter, &c., of the daughters of Mâra.

97. The renouncer of his life together with desires, attained to the end of his intention by means of restraint; the giver of his life together with desires, attained Nirvâṇa by various means; he, not allowing himself *Kilesas* with

*Kāma* attained, by diverse means, to perfect knowledge; he who attained to perfect knowledge gave mankind their desires.

98. The Jina, without enmity at the harsh speech in the struggle with *Māra*, caused the terror-stricken criers (suffering in hell, &c.), like one trembling (as the sun) in regard to an enemy (*Rāhu*), by means of utterances well spoken and supplications reverential, to know utterances free from enmity.

99. The time of thy coming into the world was specially distinguished: the time of thy going out from the world was specially distinguished as well.

100. The dignity with which the King of Kings is endowed has been treated of by me: I, full of religious fervour, until I attain undecay, will resort to him, whom without decay, I have long served.

101. O Possessor of senses for the obtaining of desires, of a bodily organisation for the dispersion of doubt, not a believer in the river of doubt, but the destroyer of doubts in those who hold them—Alas! alas! where can there be doubt in me?

102. He is without future conception, without the incidents of conception (name and form), without delusion (ignorance), and does not produce delusion in others: he has preached emancipation obtainable by entrance into the Chief Path (*i.e.*, by the gateway of Saintship): he has not preached the augmentation of delusion.

103. Seeing the existence of merit and demerit, he went away from merit and demerit; merit and demerit being attachments, he went away from merit and demerit.

104. Seeing the existence of merit and demerit, he relinquished merit and demerit; from unattachment to merit and demerit, he departed from merit and demerit.

105. To our living one surely are no imperfections, no corruptions; no faults to our living one that have not been removed; no mouth is equal to the mouth of our Lord.

106. The Lord of the Lake of the Essences of Sweet Juices, who is the remembrancer of worldlings and celestials in religious essentials, is the filler of the lake-like heads of worldlings and celestials with the best of the essences among the essences of Sweet Juices.

107. Sakka, pleasing to the gods, was not pleased with the God of Gods (Buddha), owing to his own deficiency of knowledge; Buddha by his knowledge understood the thoughts of Sakka; Sakka, by his own knowledge, knew his own weakness.

108. Seated on the Deva throne, he, the Deva of Devas, pointed out to the seated gods and men the food of knowledge in his religion.

109. Buddha, the name that proceeds from the lips, is the sun that destroys the darkness of ignorance; let him who has accomplished his aim by the attainment of Saintship, protect me like himself.

110. The great sage is indeed devoted to his own as well as the good of others; indeed by the potency of the ten *Pāramīs*, and verily by the destruction of Māra's army, he assuredly attained to the purest knowledge.

111. Having descended from the palace divested of evil, he, the illustrious being, went on his horse (Kanthaka), well trapped, along with Channa to the bank of the Anoma, and attained to the illustrious state of a monk.

112. In the Anûpiya mango grove he obtained the most unequalled joy and happiness of an ascetic life, free from objects of desire; Râjagaha, with its sovereignty, he looked upon as devoid of splendour, through the natural splendour of his personality.

113. Then being displeased with the Jhâna of Âlâra and Udaka, the hermits, he proceeded to Uruvela for his great exertion (in the path of Buddhahood), and practised the highest order of penance.

114. "From attachment to desires I cannot practise the highest penance; omniscience is accomplished by the mediocre path of Saintship." Knowing this, he went to the excellent Tree of Knowledge to produce the state of *Samâdhi* which was productive of former virtues.

115. Having obtained the white umbrella in the three Buddha Fields, he might be the Lord of the universe; so going forth he sat for his fight with Mâra unmovable on the unconquerable seat under the Tree of Knowledge.

116. Parting with his sovereignty over men, his father, Suddhodhana, then paid honour to him with the white umbrella, adoring him with his head.

117. The Mahâbrahmâ, Sahampati, gave up his sovereignty in his dominion with Devas and Brahmas together, and paid honour with the white umbrella.

118. Gotama himself, as powerful as Nârâyana, attained the potentiality of Highest Knowledge, and came to the throne at the Tree of Knowledge to conquer the whole world.

119. Then King Vasavatti, Lord of the Six Kâma Worlds, accompanied by his army, approached the throne at the Tree of Knowledge.



120. "Come," said he, "seize, bind, cast off this low-born; he thinks not 'I am a worm born in a human fetus.'"

121. He caused a ninefold blazing shower to fall, created a blinding smoke, incalculable in volume, and threw many thunderbolts.

122. Throwing also his circular weapon he could effect nothing; seeing no other weapon that could be brought to use, he spoke thus:

123. "Siddhattha! wherefore art thou in my own rightful seat? get up from it; if not, I shall split thy heart."

124. As a father seeing his young son playing at his feet, he looked at Mâra displaying love and exercising compassion.

125. Then the Sage shouted out in sounds fearless but pleasant (lion-like)—"This base one knows not of himself that he is my slave!"

126. "By whatever Karma he was born in the excellent celestial city, not knowing about his own coming into it, he imagines himself *chief of the world!*"

127. "Indeed the good done by men in the innumerable world-systems is not worth a sixteenth part of even one of the *Pâramîs* (practised by me)."

128. "While I was the animal hare, on seeing a mendicant coming, I fell into the fire, cooking my flesh to offer it."

129. "Thus was performed by me actions of penance during endless ages; who other (than Mâra), indeed, possessed of intelligence, and not insane, could have acted thus (in coming into conflict with me)?"

130. "And so, one, not knowing in reality that this body is brought into being (produced) by endless good actions, imagines me a man, saying, 'Thou art a man!'"

131. "I am neither a man nor a demon, not a Brahmâ nor a Devatâ; I have come here (to the Bodhi tree) to point out death and decay to the world."

132. "I, the conqueror of endless things, uncontaminated by the world—the Buddha at the foot of the Tree of Knowledge—cause many people to cross over (to Nirvâṇa)."

133. Seeing warring Mâra with standards all around, he said, "I go forth to the battle; let him not expel me from my place."

134. "Thy army, which the world of men together with the gods could not overcome, that, thine army, I shall go through by means of Wisdom just as an unbaked bowl is broken through with a stone."

135. "If wishing it, I can go about in the cavity of a sessamum seed; wishing it, I covered the universe with my body."

136. "I have the energy and strength to take them in an instant and crush them to powder, but the taking of life is not right."

137. "Of what use armed force towards this worm? converse with such an evil one is also, verily, not befitting."

138. "The throne is a thing for myself; what benefit by a witness? the earth which shook owing to the giving away of Mañi is a witness."

139. Having spoken so, he inclined his right hand towards the ground: then the earth shook and a great noise uprose.

140. Along with the terrestrial noise there burst in the sky a thunderbolt, making a roaring noise; it fell in mid-air; Mâra, along with his attendants, was terror-stricken.

141. The army was scattered like dust thrown up by a strong wind: a great sound was produced—"This is the victory of Siddhattha!"

142. The moon goes from the east like a silver wheel in the sky; the sun with a thousand rays descends in the west.

143. Seated cross-legged on the unconquerable throne, under the Tree of Knowledge as an umbrella, in the centre of the earth, the Sage grasped the Law.

144. Just then Sakka runs blowing his conch; Brahmâ holds an umbrella of three leagues over the Sage's head.

145. A Deva of the Tusita heaven held a ruby-like palm fan, Suyâma the tail-whisp, and the rest of the Devas held various auspicious gifts.

146. Thus Sakka, Brahmâ, and the Devas in the ten thousand world-systems filled up the world (in which Buddha was), blowing conches, &c.

147. Some celestials stand holding auspicious gifts, some holding flags and garlands, some, likewise, holding full water-jars, &c.

148. The celestials of the ten thousand world-systems dance, sing, whistle, and play upon musical instruments, and through ecstasy are filled with joy.

149. Said they, "We shall obtain the luscious nectar of the Law, the luscious ambrosia of his eyes, and we shall witness wonders."

150. He, pointing out the way to Nirvâṇa, liberated mankind from the stakes of sorrow and desperation, from the thorny path of old age and death, and from the trap of desire.

151. Thus the most excellent of men, honoured by the delighted gods, was not thinking of any honour (paid to him), thinking of the excellent Law.

152-155. Siddhattha, having accomplished his desires and not being overcome, remembered his previous birth in the first watch, seated on the unconquerable throne, under the jewel-like umbrella of the Tree of Knowledge on the Bodhi throne, in the Cakkavâḷa as a palace resonant with joyous singing and the beating of celestial festival drums, honoured with garlands and perfumes under the canopy of the sky decked with stars and brilliant with various ornaments, and beautiful from the Cakkavâḷa rocks serving as screens and walls.

156. Thereby the springing up in this world of Name and Form was well perceived by him; the heresy recognising body as his own was in consequence completely abandoned by him.

157. Then in the second watch, he brought to mind the enterings of creatures into new existences in accordance with the law of *Karma*; consequently the origin of existence through *Karma* and *Kilesa* became perfectly manifest to him.

158. The knowledge called *Kaṅkhāvitaraṇī* (the Dispellor of Doubt) was attained; by that the sixteen-fold doubts that exist disappeared completely.

159. After that, he the Sage, in the third watch, caused his knowledge to settle on the twelve-fold Chain of Causation.

160. Touching upon Ignorance, &c., in consecutive order, and on old age, &c., in opposite order, he arrived at true insight.

161, 162. During innumerable births, calculated by hundreds of Kotis, by repeatedly destroying the desire of acquisition by complete liberality, he put a stop to anger and enmity by observance of the precepts, by forbearance, and by love, by means of wisdom severing delusion and, likewise, false belief.

163-165. By serving those worthy of respect and the like dispelling doubt, by respect to elders in his family, getting rid of pride and presumption, repeatedly destroying desire by the renunciation of the world, falsehood by truth, and indolence by energy,—thus by charity, &c., getting rid of every component of sin (*Kilesa*), how should not such great well-increasing wisdom grow into the tranquillity of Nirvâṇa?

166. In the performance of difficult duties in the past, such as charity and the like, he desired not the grandeurs of existence; he aspired to excellent Buddhahood.

167. From his aspirations (in the time of Dīpaṅkara), his longings as well as the meritorious acts performed by him, taken together now, undoubtedly give him complete knowledge.

168. Then touching upon all the elements of being, he, in the light of impermanence, suffering and unreality taken consecutively, attained Nirvâṇa.

169. Burning up his taints to the very smallest particle with their accompanying impressions, he, by the attainment of Saintship, became the pure Buddha at the foot of the Tree of Knowledge.

170. Having obtained the excellent white umbrella of Saintship, he, in the precipitancy of his joy, gave expression to the intensity of his feelings; having rent asunder the *Māras* and having conquered the whole body of his enemies, he became the unrivalled Sun in the three Buddha Fields.

171. He was indeed excellent of all, being King of Kings; holding three umbrellas, he was the excellent King of Law; he had the power with his voice to instruct not only one world-system, but a thousand world-systems.

172, 173. What born creature is without sense in the worlds in which Buddha is the light (of knowledge)? Who wise and full of faith would not adore him the pure Buddha crossed over from the flood, who is deserving to be served, who has forsaken taints, who is air and life, who has renounced the world, seized the truth, who is attractive and untainted, who goes on the right path and avoids the wrong road, who goes on the road to righteousness, not on that of evil, deserving to be adored, immeasurable, not ignorant, but wise?

174. "Verily attaining purity beyond the purity of others, the destruction of all taint and the highest knowledge is an excellent attainment indeed;" thinking so continually about perfect knowledge for seven days, he, even during that time, enjoyed various happiness—the fruit of Saintship—and on being asked by Brahmā he set forth the supreme truths of religion in the Isipatana wood.

175. What man, indeed, possessed of sense would not adore his preaching, beneficial and real, full of love and truth, capable of instructing up to one's desires, expressed in the tones of the cuckoo and in the voice of a Brahmā?

176. Bhagavâ became proficient in three wonders—supernatural power, religious instruction, and admonition. Having attained to these astonishing wonders, he, through compassion, pointed out the Law to this world.

177. Verily, thus having attained Buddhahood, he, in various ways, pointed out the Law to men and gods; he gave surpassing enlightenment to sentient beings, and therefore is he reputed as the Lord of the Three Existences.

178. The Devas and Brahmas praised Buddha, having, verily, attained the light of Law, seen, acquired, and recognised the Truth, and having crossed over from attachment, hatred, and ignorance.

179. He is the most excellent King of Sages, the most excellent King of men, the most excellent Deva among Devas, the purest Brahmâ, the remover of his own evil and the remover of the evil of others, the augmentser of his own advantage and the augmentser of the advantages of others.

180. The qualities, *Araha*, &c., spoken of by Devas, Brahmas, and men, being extensive and pure, are ninefold, accepted on the earth and in the sky, and are spread abroad in the whole of the Deva worlds and in the three existences.

181. The Buddha characteristics are indeed the incomprehensibility, &c., of the Honoured One, surpassing in purity the purity of others; they fall concisely into nine heads; I shall now set forth the qualities of *Araha*, &c.

182. He who was born here, worthy to be honoured, free from desire, perfectly wise and omniscient, replete with good practices and learning, who has crossed the Flood, has come well, goes under the name of Sugata.

183. He knew this world and the others; he was the excellent horseman for the subjugation of men; he carried out the excellent duties of Teacher in relation to gods and men; he was wise (in the knowledge of the Four Truths), full of glory and pure.

184. There is nothing here not visible to him, nothing, moreover, not known or not to be known; he knows everything that can be known; therefore is the Tathâgata omniscient.

185. Thus, here (in the world) should be contemplated that excellent Buddha knowledge of distinguished essential elements, infinite and worthy of reverence, unlimited by time, and ever the means of the production of merit in all the ten thousand world-systems.

186. By him who is wise listening to the scriptures and their exposition, requiring the exercise of reflection, there is comprehended that essential and pure discourse; indeed, realising well the good consequences by results, the cause is known by him; and, in consequence, by great efforts, he believes also in the omniscience produced in the Buddha.

187. And he who believing in his omniscience recites his attributes—*worthiness to be honoured*, &c.—according as stated, and reflects on them, he soon forsakes evil and attains to the tranquillity of Nirvâṇa.

188. They (who do this) are to be believed, to be thought about, worshipped and honoured; they, by aspiring to this (position), are born in the world in which Buddha is the world's light.

189. Therefore, I worship him, the honoured of honoured ones in the past, by means of existing attractive things in the store-room of his birth, in the auspicious world-system appertaining to a Buddha.



190. I now pay honour to scentless and unscentless flowers produced on water or on land, growing in this world-system,

191. In the various ponds and tanks in the gardens of men in it, in the Himalayan wood or in its seven great lakes;

192. To the flowers that flourish in the great island as well as in the two thousand smaller islands, on the seven circular rocks and on the excellent Mount Meru—

193. The kumuda, uppala, and other lotuses in the abodes of the Dragons, the trumpet-flower, &c., in the dwelling of the Titans,

194. The Koviḷāra, &c., too, in the dwelling of the Gods, and various such-like flowers growing on the earth—

195. The campaka, salala, nāga, punnāga, ketaka, vassika, mallika, sālā, koviḷāra, and pātali,

196. Indivāra, asoka, kaṇikāra, makula, paduma, puṇḍarika, and sweet-scented kumuda and uppala:

197. These, as well as others, trees as well as creepers, those that grow sweet-smelling, soft to the touch, of various colours and beautiful,

198. Variegated, of different shades of dark, yellow, red, black, white, brown, beautiful plants of various colours.

199. The Himalaya, the repository of gems, is attractive with flowing rivers, streaks of forests, and with lakes under the mountain.

200. The forest is bespread with pollen from the pericarp of the petals; bees, owing to the perfume of flowers around, hum loudly.

201. Birds, too, are there; these twice-born creatures are sweet-voiced and beautiful; the warblers warble on the trees which blossom in season.

202. The mountains resound with the descent of immortals; and there are heard instruments like the five kinds of celestial musical instruments.

203. There the Kinnaras, beautifully decorated like the fairies among the gods, dance, sing, whistle, and play (on musical instruments).

204. The golden-coloured mountains there blaze like flames of fire; there indeed work is performed by the Kinnara by means of the mountain-lamp.

205. On account of the descent of the gods, rubies, opals, &c., remain sparkling and appear like nets of pearls:

206. The brown sandal-wood, taggara, camphor, green sandal-wood, are there; the place is replete with the sound of birds, the cry of peacocks,

207. With the hum of bees, the roar of elephants, the sporting of beasts of prey, the singing of Kinnaras,

208. With the radiance of the mountains, the splendour of the rubies, with variegated ethereal canopies, and with the perfume of flowers of the trees. Thus replete with all elements, what can the Nandana wood be (in comparison)?

209. There being thus the various well-blooming forests, and in them the beautiful flowering trees as well as agreeable sounds and pleasant odours, (with these) I worship him, honoured before by those deserving to be honoured.

210. In the dragon world, in that of men, Devas, and Brahmas, whatever wealth there might be in the ocean, the earth or the sky—

211. Silver, gold, pearl, opal, emerald, the speckled ruby, crystal, red ruby, and the coral—

212. This wealth I offer to him, the Buddha, who fulfilled the Ten Perfections during countless cycles, and taught the Four Truths to beings.

213. Khoma and silk, cotton and sâṇa, hempen and woollen stuffs, the celestial dukûla garments—these various kinds—

214. By the endless bestowal of which in charity the discipline of shame and modesty was perfected in the Buddha—with these garments I worship him.

215. The most exquisite juice of various fruits of trees growing in the forest—mangoes, wood-apples, jacks, and endless kinds of palm fruits and plantains.

216. The sweet-smelling juice as well as essence in them having been offered by me, I adore him always with my head with a serene mind.

217. I pay honour to his first inconceivable aspiration (to Buddhahood) by means of all the existing objects in the world-system.

218. I pay honour to the excellent spot of the consummation of the Ten Perfections; then to his last birth-place in the delightful Sâla wood.

219. I adore the severe practices in his religious efforts during six years, the unconquerable throne, his perfect knowledge, and the attributes of Buddha.

220. I adore the fourteen *Buddhañāṇas*, the eighteen *Āveṇikas*, the ten *Balañāṇas*, the four excellent *Vesārajjas*:

221. The *Āsaya* and *Anusaya* *Ñānas*, the knowledge of the successive orders of sentient beings, the *Yamaka-pāṭihīras* and the *Sabbāññutāñña*,

222. The *Mahākaruṇāpattināṇa* and the *Anāvarenañña*—I bow down to these six uncommon powers and adore them.

223. I then pay honour to the Law grasped in seven weeks, as well as to the place where he was asked by Brahma to point out the excellent Law.

224. I pay honour to the establishment of the rule of religion in the deer-park of the Isipatana wood; moreover, I adore his residence in the monastery of the Bamboo grove.

225. I then pay honour to the beautiful Jetavan, resided in for a long time by the great Sage, and to the *Yamakapāṭihariya*, not found in common with others.

226. I honour the preaching of the Abhidhamma at the foot of the Coral tree as well as his descent from the Deva world at the town-gate of Saṅkassa.

227. Moreover, I bow down and adore the *Mahāsamaya* discourse on the Himalayan mountain as well as at those places mentioned by me.

228. In the way above mentioned, I pay honour to the Scriptures composed of eighty-four thousand scriptural sections.

229. I adore his renunciation of the elements of existence to Māra between the two Sāla trees in Kusinārā belonging to the Malla princes.

230. The taintless one, from the time of his aspiration (to Buddhahood), having completed all that had to be done, attained Nirvāṇa.

231. The great long-standing compassion of him who had thus performed what had to be done and had attained Nirvâṇa did not die out.

232, 233. The great Sage enjoined—"After my death, let this Dhamma and Vinaya, well shown to you by me, as well as my bodily relics, be your teacher; let also the unconquerable throne and the excellent Tree of Knowledge be your teacher."

234. Having set the Tree of Knowledge and my relics in my place, I permit you their worship for the purpose of your attainment of the road to Nirvâṇa."

235. Therefore I bow down and worship, considering—"He who is Sambuddha, having acquired it, teaches his excellent Law according to the truth."

236. So I bow down and adore without exception every relic of the Buddha in the extensive Cakkavâḷa, even to the amount of a mustard seed.

237. I bow down to and adore all the Bodhi trees perpetuated in succession from this (first) Bodhi tree.

238. Whatever articles, bowls, robes, &c., the Revered One used—all these used relics I bow down to and adore.

239. Wherever he lay down, wherever he was seated in the arcade, or wherever he left his footprint—I bow down and adore.

240. Whatever images are made in order to know Buddha's nature for those who do not know him—I bow down to them all and adore them.

241. Thus I honour the excellent Buddha, the Law, and the Priesthood by means of all things in the world-systems.

242. May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

243. May faith, modesty, fear of sinning and great knowledge, energy, thoughtfulness, concentration of mind and surpassing wisdom, like Indra's thunderbolt possessed of the virtue of penetration, be consummated in me until my attainment of Buddhahood.

244. Having got rid of desire, hatred and illusion, heresy, pride, and doubt, and being free from niggardliness, jealousy, and impurity, may I be stable and devoid of conceit.

245. May I not be oppressed by any one, but be wealthy and not humiliated through garments given in gifts to me; may the wealth and body obtained by me be, forsooth, for the benefit of others.

246. May I support my parents according to the Law and, being respectful to elders and of great service (to others), may I bring about the advancement of myself as well as that of relatives, friends, and enemies.

247. Having approached the Protector Meteyya, I shall pay honour to his person, and acquiring the excellent *Veyyākaraṇa*, I shall be Buddha in future times.

248. Not being polluted by the world, delighting in charity, established in the precepts and virtues, undergoing renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power.

249. May I exercise forbearance in the cutting off of my head and flesh, hands and feet; being established in

truth, may I be devoted to love and equanimity in order to be steadfast.

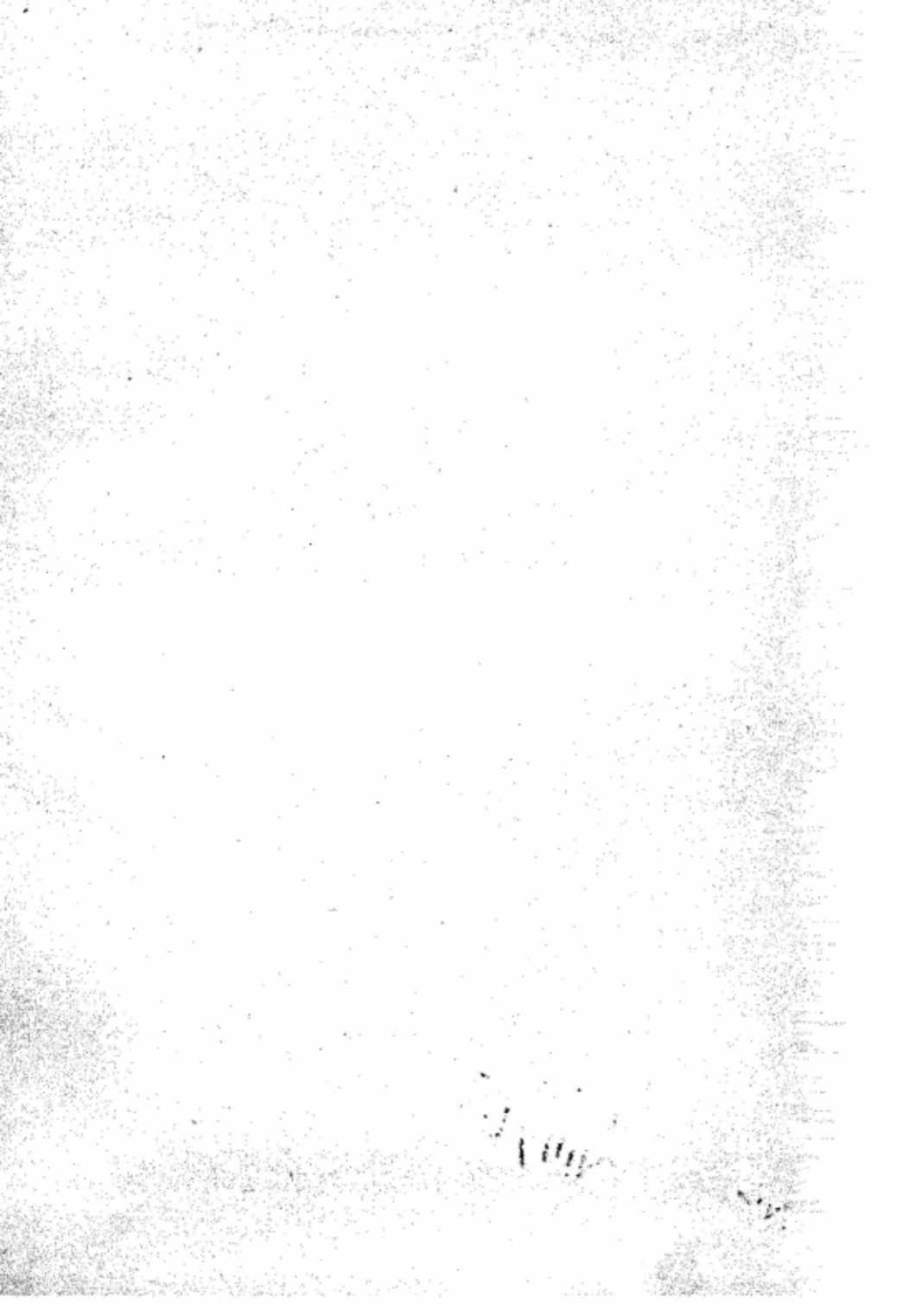
250. Having made the five great sacrifices and, not missing the road to omniscience, having severed moral depravities, and being victorious over the five Mâras, shall I be Buddha in future times.



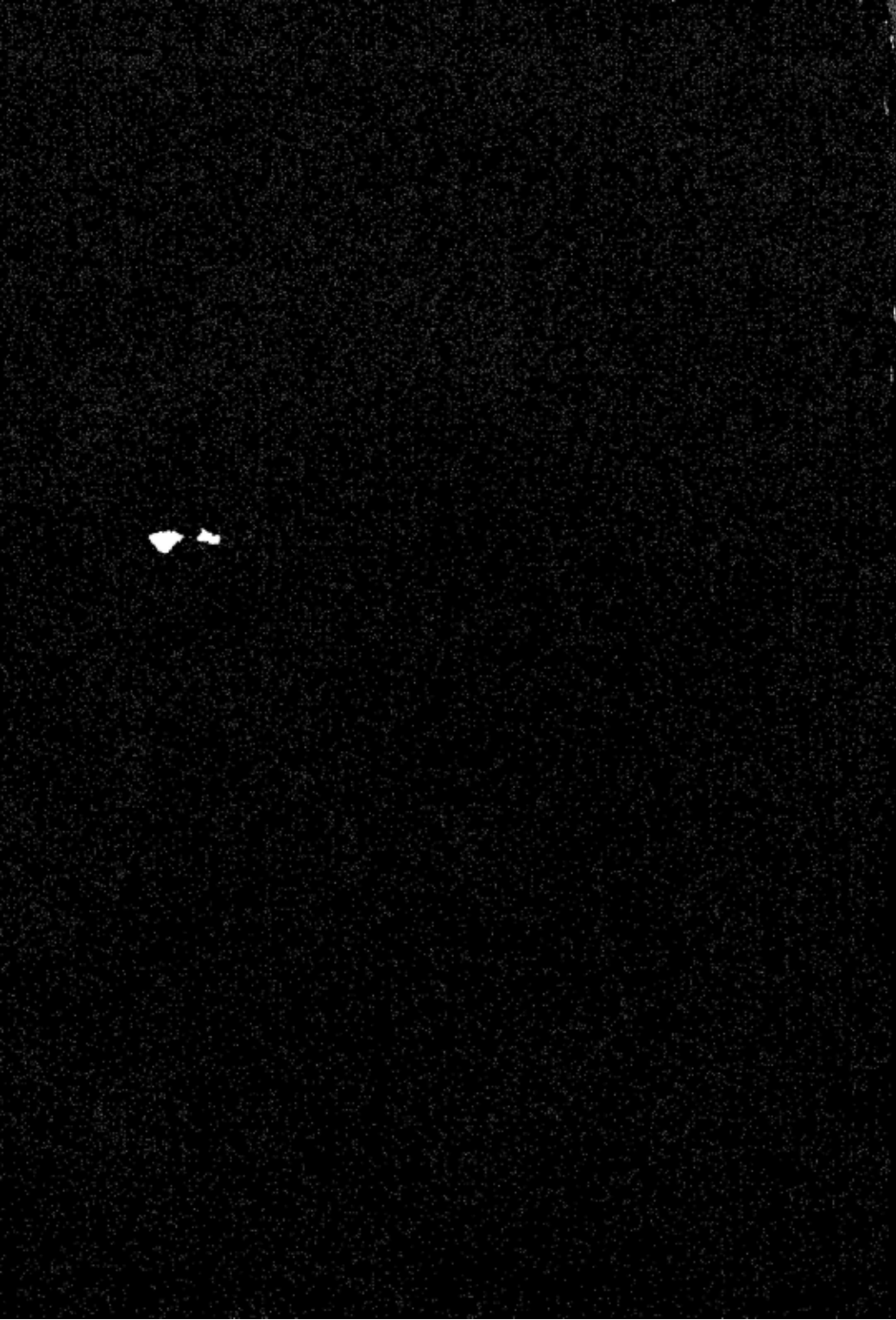
THE END.

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